MYSTERIOUS MOROCCO

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From one of
those Dreadful
Americans to
a Hollander
Ein souvenir of the
Ice Cave we didn't see
in Norway
July 20th 1925.

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"TRAVELLERS' VADE MECUM" SERIES OF HANDBOOKS.

MYSTERIOUS MOROCCO

AND HOW TO APPRECIATE IT.

DT
310
W3

By W. J. B. WARD, F.R.A.S.

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The Nubbas of Dead Saints.
(See page 54)

The Kubbas of Dead Saints.

(*See page 54*)

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Section I.

"The Mysterious East."

General Remarks.

The "East."

WHAT has been known to European Nations for many centuries under the title of "The East"* possesses the same attractions for the modern Englishman as it did for his ancestors far back in the days of the Anglo-Saxon and the Dane. The old Goths invaded Morocco in such numbers as to establish an empire which endured for eighty years, and some ethnographical students believe that it is still possible to trace the Teutonic strain in the modern Moor.

"Othello."

One of the most famous tragedies of our world poet, the "Swan of Avon," centres round the figure of the Moor "Othello," and the

* The coast of Morocco is West of Greenwich, but the term "East" has a signification other than the strictly geographic one.

dramatist with his wonderful insight into the workings of human nature, even in its (to him) unfamiliar form, has depicted in his play the true Oriental feeling of a genuine Eastern. The same story, under a slightly varied form, occurs in the "Arabian Nights,"* that wonderful collection of Eastern tales which has become so familiar to us, and, indeed, is one of the most precious possessions of English childhood.

Unspoiled Orientalism.

The "Empire of Morocco,"† as it is still called, contains to an eminent degree the unspoiled life of the East. Even on the coast, in the towns visited by the European steamers, the natives are scarcely touched by the Western spirit, and a journey a very few miles up country takes the traveller to unadulterated Orientalism.

It is not necessary to make a longer journey than that involved in the five or six days necessary to reach Tangier, in order to realize the difference between West and East, to which

* Lane's edition, published in 1877, is the best for general purposes, it is a literal translation from the Arabic and preserves much of the spirit of the originals. Sir Richard Burton's translation is absolutely literal and unclipped. In the East the sexes are separated, so that it is not necessary to cater for mixed audiences as European litérateurs must do. The style resulting from literal translation is indicated in Section III., chap. iii.

† The name of the country we are considering is variously derived by etymologists; the most plausible explanation seems to be one that traces its origin to a latinized form of the word "maur" or "mahur," meaning West.

Rudyard Kipling calls attention in his well-known lines :—

Contrast Affords Piquancy.

> "For East is East, and West is West,
> "But never the twain shall meet
> "Till the earth and sky stand presently
> "At God's great judgment seat."

But this very difference gives a piquancy to the interest inspired in the one by the other. At the same time it renders all the more necessary some direction as to the points of interest. The writer has been accosted in the streets of Tangier by a fellow passenger ashore to see the sights, with the question, "*What is there to see here?*" and yet the questioner was standing in the middle of a scene such as he had never witnessed before. It was market day, and the country folk had come in from the neighbouring villages. The varieties of costume, physiognomy and colouring were remarkable: a well-born Chief clad in spotless white, the hood of his fine soulham drawn over his turban, mounted on a magnificent riding mule, and wearing a pair of elaborately decorated riding boots, had just passed by, his fine cut Aryan features expressing no emotion as he gazed ahead; across the street a water carrier had opened the top of his goatskin bag and was selling water to a

A Word Picture.

man from the Sudan, clad in that single blue outer garment, characteristic of his race. A little further on a woman of the lower orders held her haik cornerwise across her face, covering one eye and the whole mouth. Despite this sad disadvantage, however, she was chattering volubly as she bargained for a water melon.

What is the "Desert?"

On board the steamer, anyone who is going inland is constantly asked how he is going to "cross the desert," and considerable astonishment, sometimes amounting to incredulity, is aroused when one states that the "desert" is for the most part exceedingly fertile agricultural land which grows barley, maize, and all sorts of corn in abundance, and is interspersed with groves of olives, fig and almond trees, to say nothing of the date palms and (in the South) argan trees which form an important feature of the landscape.

Ideal Resort for Health and Pleasure.

The weather on the coast is exceedingly enjoyable, the breezes blowing in from the Atlantic all the year round keeps the mean summer temperature within ten degrees of the mean temperature for the winter months. In the course of time this fact will become known, and along the coast the towns will develop into favoured pleasure resorts. 'Tis a process that has already begun at Tangier,

In an Olive Grove of South Morocco.

(see page 4)

where really excellent hotels are to be found, and where Europeans have started to build for their own habitation; Mogador too, in the South, is now offering attractions for visitors since the opening of its new hotel. Judging from these examples, the progress seems likely to move along lines which leave the Eastern characteristics practically unspoiled, at least for very many years to come. It must not be forgotten that contact with Europeans on the coast is no new thing: it has been going on for centuries, and the contact has by no means been entirely or even mainly hostile. The Moor is by nature genial, joke-loving and hospitable, and although his religion teaches him that non-Mohammedans are doomed to eternal perdition, this belief does not prevent him from enjoying intercourse with the *doomed-for-futurity* in this present world. Apart from the rare outbreaks of fanaticism which now and again sweep across the East in the same way as religious "revivals" pass over European countries, no European who takes care not to wantonly outrage their religious feelings, need expect molestation on account of his own. I have sometimes been asked: "What would happen if I got into the interior of a 'Mosque'?" The

Mogador a Touring Centre.

Genial Disposition of the Moors.

answer is that probably a Moor connected with the place would take you by the hand and gently but firmly lead you out again. It is, of course, possible that some very ardent disciple of the Prophet might use his dagger; but such ardour is rare, and you would probably get out in safety. I do not, however, advise the experiment.

Object of following Chapters.

It is in the hope that the notes printed in subsequent chapters will prove of use in pointing out to folk desiring to visit this "Land of Mystery" what they might expect to find there that this book has been produced. It will serve also to remind those who *have* visited it of what they saw, and perhaps to enable those who stay at home to transport themselves in imagination across the seas.

Section II.

Geography and Travel.

THIS section contains only the few geographical details which seem absolutely necessary. Any long continued exposition is apt to be wearisome, and in the case of a country like Morocco, where so much exploration remains to be done, geographical descriptions are apt to become discussions of points on which authorities and explorers differ. Mr. Budgett Meakin's remarks on pages 20 and 21 of "The Land of the Moors," are eloquent on this point, and the map which accompanies the volume is more eloquent still, particularly on account of its *omissions*!

I have included in this section a few notes of what naturally is interdependent with geography and maps: namely, travel. This section covers the following chapters:—

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III. Hints to Travellers	24
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CHAPTER I.

The Mauretanian Quadrilateral.

European character of "Mauretanian Quadrilateral."

Geographically speaking, the North-West corner of Africa, which includes Morocco, Algeria, and Tunis, forms a coherent whole, whether our point of view be orographic, hydrographic, or climatic. It is, moreover, so treated by Leo Africanus,* its oldest historian and geographer. The whole of this territory was at one time joined to Europe, and formed part of what is now the Iberian Peninsula, from which it was torn by one of the convulsions of prehistoric times. Its general features maintain to this day rather a South European than an African character.

Atlas Ranges protect Morocco from dry Saharan Winds.

This Moroccan-Algerio-Tunisian Quadrilateral is hemmed in by two kinds of oceans—on the North and West by oceans of salt water (the Mediterranean and the Atlantic)—on the South and East by the great ocean of sand, well known under the title of *Sahara*. As a protection from this sea of sand it is in this direction girdled by a mountain system which, roughly speaking, forms

* See page 187.

the outer edge of the segment of a circle;* whilst, radiating from the main ridges, runs a whole system of smaller mountains and hill ranges, with numerous valleys and ravines. The leading characteristic throughout is the gradual falling away of the highlands in terrace formation to an altitude of from 1,000 to 500 feet above sea level, the average height of the Moroccan plains until the final dip on the coast.

Area of the "Quadrilateral."

The distance from Capes Juby and Nun (opposite the Canary Islands) to Cape Bon over against Sicily is about 1,500 miles, whilst the series of highlands, valleys, plateaux, and border ranges which stretch from the Mediterranean to the Sahara have a mean breadth of nearly 200 miles. This gives the "Mauretanian Quadrilateral" (as geographers call it) a total area of about 455,000 square miles, territorially divided thus:—

Morocco,	220,000	square miles.
Algeria,	184,000	do.
Tunisia,	51,000	do.
	455,000	do.

* This must not be understood as a statement that the land is traversed in its entire length by a distinct and unbroken mountain range from Cape Nun on the Atlantic to Monastir on the Mediterranean, but only that it is completely occupied by ranges, detached ridges, escarpments, and intervening plateaux which collectively form part of

Nature of the Country.

If we start from the southern boundary, we first traverse a district that is genuinely desert. Owing, however, to the proximity of the mountains we shall find, especially towards the Western portion, a supply of water, sometimes in surface, sometimes in subterranean streams. Definite oases result where the supply is permanent, but even where it is intermittent a growth of herbage is produced, ephemeral indeed, but extremely valuable as forage to the nomadic tribes which inhabit these regions.

Travelling in a north-westerly direction, we next encounter a zone of lofty mountains, and finally we reach the maritime zone, which, in Algeria but a narrow strip, runs far inland in Tunis and Morocco.* Here the water flows in abundance from the mountains and hills, and combines with dews and rains to afford ample possibilities of growing prolific crops and rich pastures for rearing cattle and sheep.

---

a continuous mountain system presenting a certain physical unity in its general disposition, geological constitution, and main biological features. See the account by A. H. Keane in "Stanford's Compendium," London, 1907, where the writer goes on to show that the lines of the Atlas are parallel to those of the Sierra Nevada in Spain.

* Gustave Jeannot "Etude sur le Maroc."

Morocco : Special Features.

Abundant Water Supply.

The remarks above made as to the abundant water supply on the plateaux, valleys and plains, between the Atlas and the sea apply specially to Morocco, where the direction of the subsidiary chains and hill-ranges is such as to afford free circulation to the cooling moisture-laden breezes from the Atlantic. These, besides bringing rain, temper the atmosphere and encourage animal and vegetable growth.

Atlas Ranges.

The Atlas barrier betwixt plain and desert is here more continuous and runs in three parallels; known respectively as the Middle Atlas (Northernmost), the Great Atlas (Central) and the Little or Anti Atlas (Southernmost). These ranges are themselves composed of practically parallel ridges and include heights equal to the Alps.*

Passes.

The passes through this mighty chain are but few and at high altitudes, and that of Bibaoun is

* The learned Dr. Gustave Jeannot in "Etude sur le Maroc," Dijon, 1907, page 49—writing of the explorations of the Marquis de Segonsac (1899 to 1904) says:—"Let us follow the Marquis in his hazardous journeys . . . . . across the three parallel chains of the Middle Atlas, covered with forests, to the Ari Haian (10,000 feet— . . . . .) the source of the River Sebu and the Djebel Moussa of 13,000 feet—4,000 metres . . . . . thence to the Great Atlas and gaze upon the mighty mass of the virgin Sidi bon Abbou" (13,500 feet). The highest *known* peak is Tamjurt (or Tagharat) S.E. of Marrakesh (15,500 feet).

the only one (4,300 feet) that affords passage to caravans of heavy-laden camels.*

Saharan Borders. The Saharan districts of Morocco are more copiously irrigated by rain, by rivulets, and subterranean springs than are those of Algeria, and M. Vic. Bérard ("L'Affaire Marocaine," p. 8) describes these oases as "Gardens of palms and orange trees, lands of double harvests and tropical crops."

Rivers. Owing to the configuration of the uplands no navigable river in Morocco reaches the coast. Some of the drainage tends to the Mediterranean through the River Molouiya and a few smaller streams, some to the desert through the Wady Ghir, but most of it to the Atlantic through the Sebou, the Bou Ragreg, the Oum er Rebiah, Tensift, Sus, Asaka, and Draa. Partly due to the excessive evaporation (owing to the lack of trees), and partly to the large quantity drawn off for irrigation, the volume of water decreases near the coast. The rivers carry a lot of silt which

Drainage.

* Towards the oasis of Wad Draa and thence to Tafilalt the little-frequented passes are 6,000 to 10,000 feet high. These are the means of communication southwards from Marrakesh. Fez is no better off. The one open route from Fez is that in a N.E. direction which passes the cleft of Taza and thus pierces the Middle Atlas and its offshoot of the Riff at 3,000 feet. Passing through the valley of the Rios Innavuen and Messoun this road tends towards Tlemcen and Oran.

The River Tensift.

causes the formation of bars at their mouths.* The climate on the coast is bracing, the winds cool, and indeed sometimes cold, even in summer; the temperature varying between 61° and 71° Fahrenheit. On the plain and uplands the variations are greater, and slight ground frosts are experienced. Lt.-Col. W. G. Macpherson, in a most valuable report on the northern district between Tangier and Fez and Rabat, comments on the great "distinctness with which the "mountain outlines were defined at noon . . . . . "we never observed the 'heat haze,' or 'brassy "sky,' so common in tropical climates. Terrestrial "radiation, therefore, takes place rapidly, and the "night dews are heavy. At the temperature at "90° Fahrenheit there was practically no sensible "perspiration."

Climate.

The period of rainfall is the same as that of Spain, viz.: October to April, and this fall has not the continuity of tropical, but the intermittency of South European rain. In the interior, during May, there are often fine drizzles, and occasional thunderstorms in June and July. The east wind

Rainfall.

Winds.

* The Draa, the largest of the Moorish rivers, appears to have been in old days a copious river; and (in the upper reaches flowing perennially 30 to 40 yards wide and 3 feet deep) ends in an extensive shallow lagoon before reaching the coast.

in summer blowing straight from the desert, without crossing water, is excessively dry, the northerly winds, too, have most of their moisture intercepted by the Riff Mountains. The westerly wind is the moisture laden breath of the Atlantic. In the interior, during winter, the easterly wind is cold and bracing; it is dreaded in summer under the name of "Sharki," or "Tanooli," and resembles the blast from a "burning fiery furnace." The westerly winds in winter are warm and muggy, in summer cool and refreshing, and a pleasant relief from the hot eastern airs.

Seasons for Travel.

The best periods, therefore, for inland travel are spring and autumn; summer being too hot, whilst in winter the rivers, swollen with rain, are often unfordable for days together.

Bridges.

Bridges in Morocco are few and far between, and it is not long ago that Fez, the capital of the Northern Kingdom, was threatened with famine in winter through being cut off from supplies by an unusually rainy season.

Equability of Temperature on the Coast.

The seaboard with its equable climate can be visited all the year round; the writer has tried various seasons of the year and found but little variation in temperature between them on the coast, although there is a very considerable

difference at a comparatively short distance inland.

CHAPTER II.

Travel and Topography.

Travel means Riding.

Travel in Morocco means necessarily riding; there are no made roads, and consequently wheeled vehicles are unknown. The animal most favoured by the Moor is the mule, and good riding mules are very costly, but personal experience has tended to produce a strong prejudice in favour of the horse.

Baggage.

Baggage is carried on pack mules * or camels, and the muleteer rides on top of his pack ("birdah"). This consists of twin-panniers of straw ("shwari") containing wooden boxes in which the goods are stored, slung over a leather "pack" fitted to the animal; the bulkier articles are placed on top, and the whole secured by a rope (called "twallet") passed over the top and under the animal's belly. The baggage animal thus laden will travel better

Mule Packs.

* The average load of a pack mule is 2 cwt., that of the ordinary camel about double.

with the addition of the human burthen than it will without, a fact verified by personal experience. It is necessary to be prepared to "camp out," and consequently tents with all their paraphernalia, camp beds, folding chairs, tinned foods, &c., must be taken. The cost for a single individual is high; but for a party of from 10 to 20 the cost per head is very moderate. The following brief account of one of my recent trips—a journey to Marrakesh made from Mogador in August (a bad time of year)—will serve to indicate what is to be expected. I went alone and had to take five attendants, the same number as would have sufficed for a party of 8 or 10.

Cost.

* * * * * * * *

Account of Summer Ride to Marrakesh.

Our papers are in order; we have letters to various influential persons, private and official, and are preceded by a Mahkazni (*Government soldier-servant*).

At this time of year—the height of summer—it is too hot to travel with any degree of comfort between 10 a.m. and 2 p.m., and we find it best to start soon after daybreak, and travel till 9 or 10 a.m., then make a long halt and start again about 3 p.m. to travel till 6 p.m.

Start from Mogador.

Outside Mogador, our way lies along a tract of hard sand stretching along the coast, then we plunge inland over sand dunes, the only realisation of the legendary "Desert" with which I am acquainted in Morocco. The illustration on page 100 gives a very good idea of progress—the "Cabalher Ingles" is off his horse, snap-shotting.

A bit of "Desert."

It is a great relief after over two hours of this sand-slipping to climb at last up a stony slope on to a ridge whence is obtained a magnificent view of the country. We then traverse great patches of cultivated land where groups of houses are gleaming white, and dark patches of forest trees mingle with the vivid green of the undergrowth. During the rest of the morning we ride through clumps of broom, arbutus, myrtle, aloes and lotus trees, and it is under the shade of a clump of Argan trees by a spring that we tether our animals and enjoy our *déjeuner*.

Fine Panorama.

Fertile Land.

Cultivated patches and groves of olive and almond trees border our route to "Tuesday Market." The place is so named because a market is held here every Tuesday*, when the

* The weekly market is the usual rule; there is a very well-known and a very thriving one held outside one of the gates of Marrakesh and called the "Thursday Market." It has given its name to the gate—"Bab el K'mis." But one sometimes finds these markets held in places where there is no trace of permanent habitation whatsoever.

wattle bee-hive shaped huts, which lie on our right and nearer the brow of the hill, are filled with traders. The plaster-built cottages, dotted irregularly down the hillside, are all flat-roofed and without chimneys: these are the permanent dwellings due to the presence of an abundant spring at the foot of the hill. We do not encamp here, but seek a private gentleman whose house is not far away. We pass through his gate as the sun sets over a delightful landscape of pasture land, interspersed with olive groves, which come in sight as we top the hill.

Visit to Country Gentleman

We are warmly welcomed by the master of the house, who professes a sincere love of the English, and plies us in the course of the evening with all sorts of questions. He produces a series of European photographs and enquires about the places to which they relate. One subject to which he recurs again and again is H.M. King Edward VII., his "relationship with other ruling families," his palaces and the ceremonial of his Court.

The hour for *déjeuner* next found us at Tafsdast, where a river runs through a fertile valley, the slopes of which are thickly clothed with boscage.

Argan Trees.

Our table is spread under a giant Argan tree whose gnarled trunk has a girth of five and twenty

feet. It is one of a group of four, and at this time of year, when the fruit is ripe, they are covered with bright yellow berries like large shiny acorns, minus the cups. These fruits, which contain a hard nut, stand out brilliantly from the thorny foliage, which is as dark as the English yew.*

A Doctor Wanted.

I sit smoking my post prandial pipe and lazily watching boys driving recalcitrant sheep to and from the river. An aged woman, bent and wrinkled, approaches—evidently she wants to speak: her charms have long vanished, and she no longer seeks the protection of a veil. Her granddaughter in one of the huts yonder is *enceinte* and suffering. Understanding that I am a "Roumi" (Arabic for *Roman*, still the common up-country term for European) she has come to ask for medicine. It is the firm belief amongst these simple folk that all Europeans are in league with Iblis, the Prince of Darkness, and share in his knowledge of arts magical and healing.† Entering their miserable home, I see the young woman in the half light

The Prince of Darkness.

* The Argan tree is indigenous to this limited area of Morocco and is found nowhere else. From the nut is pressed the Argan oil, which is used by the common people instead of Olive oil.

† Medicine and Magic (black and white) are closely allied, and the native doctor's wares (see illustration on page 20) are a weird mixture of herbs, unmentionable abominations, and written charms. Texts from the Koran on slips of paper rolled and taken as pills are specially efficacious.

(there is no window), the folds of her cloak arranged to cover her mouth. After a few questions and answers I leave some Epsom salts and quinine tablets and come away—*with all the blessings of Allah.* Some weeks later I pass through again and off-saddling to enquire after my fair patient, find she is "doing nicely, thank you." Whether this is due to my drugs, or her faith, or to accident, Allah alone knows—"Extolled be the perfections of Him that dieth not."

Koran "Text."

The close of day finds us nearing a little township named Sidi Mukhtar, a name which means Lord of Stone. And in the midst of a land of stone is it set, nothing but hard rock with loose pebbles on top. Little eddying whirlwinds of sand rise and soon strong dust-laden gusts blow in our face, cutting the skin like whips. "Yallah! Yallah!" (hurry up) is now the word, a sand storm is rising.

Sand Storm.

We urge on our brutes, and half an hour brings us into shelter, ready to enjoy the hospitality of the Kaid (Governor).

Crossing the "Camel's Neck."

The ride of the following morning includes the crossing of one of the hill ranges, projected at an angle to the Atlas. These hills are bare and stony, there is but one Argan tree in a ride of

A Beehive Hut. *(see page 22)*

A Native Doctor. *(see page 19)*

some miles: this is situated at the western side of the pass and is known by the name of "The Hermit." It is 9 a.m. when we reach it, the sun is already strong, and we are all glad of a few minutes halt, a sup of water, and a backward glance at the bold sweeps of the hills we have passed, Sidi Mookhtar being still visible in the distance.

Grand Panoramic View.

After crossing the pass we have a magnificent prospect on the other side. Yonder winds a river! there the cornfields begin! and the clumps of trees! See the smoke rising from that thicket: a little to the right of it is Sheshowah. This enchanting vision is bounded on the horizon by the Mountains of Atlas blued by the distance, and recalling in their majesty the fact that *there* we have the cradle of all the ruling races of Morocco, *there* we have the mighty benefactors of the Moors which protect them from desert blasts and pour down upon the plains a bounteous supply of water. And those mountains are still mysterious, their secrets have yet to be discovered. Travellers have penetrated them at certain points: but their very direction and extent are only *generally* known!

The Mysteries of the Majestic Atlas Ranges.

Charming Camping Ground.

Sheshowah is the most charming halting place on the journey, our sojourn there is a veritable

picnic under ideal conditions. The flow of the river is abundant, and for irrigation purposes it is artificially divided into three courses to be reunited further down. The trees, the undergrowth, the riverside plants and flowers are exceedingly grateful after a hot morning struggle with bare basaltic rock.

Mesoudeeyah.

When we reach Mesoudeeyah on the following day we find that here again the Moors have chosen the barest spot in the neighbourhood for their walled village. This general rule is followed for the sake of safety, so that no "cover" may be available for an approaching foe. Here we spend the hottest hours of our whole journey, in one of the wattled bee-hive shaped huts illustrated on page 20. Water sprinkled on the hard earth flooring dries as it falls; a watch hung by its chain from the roof is so hot it can scarcely be handled! . . . At the close of the day we find ourselves on the great plain where rows of date palms herald our approach to the neighbourhood of Marrakesh. All the country is green and smiling: we are close by the river, the Wad Tensift. We spend our evening and night at Khouadra, in a garden belonging to one of the nobles who is at present resident in the capital.

A Hot Halt.

Garden

In his absence—his mother, *who is in charge of the estate*,* sends her steward to bid us welcome. My camp bed is pitched under a lotus tree (the natives call it S'drar) whose branches have been trained out umbrella fashion, and where privacy is still further ensured by upright bamboos with climbing vines.

and Lotus Tree.

I sink to sleep to the accompaniment of the hum of voices. My men, and the house servants are feasting† round the camp fire, whilst from a neighbouring garden comes the tinkle of musical instruments, a merry party is being entertained with song and dance.

After two hours' riding on the following morning, we are skirting a grove of olive and fig trees, when the Mahkazni who is on ahead stops and points with outstretched finger. I spur up, for I guess what he sees, and following the direction, perceive a gleaming point in the far distance catching the morning sun. It is the Kutubiya,‡ the far-famed tower erected in the 12th century whilst Coeur-de-lion and Saladin were fighting for the "Holy

First Glimpse of Marrakesh

* This fact and others mentioned (see pages 113* and 123) point to a different condition of woman's life to the one current with those who for various reasons like to animadvert against Moorish institutions.

† I refer elsewhere (page 79) to the custom of sending cooked fowls, &c., to guests in Morocco.

‡ Pronounced Koo-too-bee-yah.

Sepulchre." Three hours later we enter Marrakesh by the Bab Dukkala, after passing alongside the many series of palm groves for which Marrakesh is famous. Our five days' ride is over and we can forget the hardships, remembering only the pleasures, which after all have distinctly predominated.

CHAPTER III.

Conditions of Travelling.

Costume. In the matter of dress, study comfort not appearance. Experience seems to point to Khaki as the best wear, with Jaeger under-garments; a sun helmet is almost a necessity for inland travel. It is well for even those who "fancy themselves" on horseback to "go slow" at first: it is one thing to enjoy an hour or two's scamper across an English country, and another to spend twelve hours in the saddle under perhaps unfavourable conditions.

Horse "Furniture." It is wise to bring your own saddle; but do not imitate the writer, who rashly put a snaffle into the mouth of a spirited four-year-old, accustomed

only to Moorish bits; fitted him for the first time with an English saddle and English stirrups, and then—mounted spurless in a narrow and crowded city thoroughfare!

With regard to "furniture," it is advisable to take your own and have it adjusted to suit the animal you are riding. The Moorish bit is a cruel lever curb, but it is the only practical thing for a mule on whose hard mouth and obstinate temper a snaffle makes no impression. Spurring is the recognised method of starting or urging a beast to a quicker pace, and the Moorish stirrup (see page 263) is adapted to this purpose.

Moorish Trappings.

Tinned foods are by far the handiest, and a good supply should be taken; tinned fruits and tinned milk are indispensable. Camp beds are a matter of course, and it may be just as well here to add a word of warning when sleeping in *summer* on the road. The following extract from the account of a July experience "on the road", of a recent traveller will speak for itself. After describing the beauties of some magnificent Rabat carpets on the floor of a guest chamber of a provincial Governor, he goes on :—

Provender.

"Here I have occasion to be thankful to the "Press of my Mother Country! Oblivious to the

A Warning.

"charms of couching on magnificent Oriental rugs,
"I have some *Daily Telegraphs* spread out, well
"powdered all over with 'Keating,' and my camp
"bed spread upon that. O wise precaution!
"Those lovely carpets were full of *them*! . . .
"However, as my Moorish friends say: 'If you
"*will* travel in summer heat: Allah Achbar!
"Mektoob.'"

Supplies. It is well to take some candles, bread, sufficient barley for one day's supply for the animals,* &c., because you *may* not be able to get them. As a rule these things can be bought at the N'zalla in which, or near which, you camp, and if you are partaking of hospitality—which is granted as a matter of course—you are supplied with them, besides all sorts of cooked food, &c., both for yourself and your men.

Payments and "Tips." You will of course tip the host's servants, and if that host be an official, the "Vail" must be increased. It is best to give a lump sum to the chief servant with the request to have it distributed. At an N'zalla the easiest plan is to pay for everything you receive, and before leaving to

* Horses in Morocco and the East generally are fed on barley which cools, instead of oats which heat. The losses of British cavalry horses in Egypt would have been smaller had the "custom of the country" been followed.

hand the head man a gift for the privilege of pitching your tent under his protection; he is really responsible for your safety, so that it is quite reasonable to do so.

CHAPTER IV.

Sports and Pastimes.

The inhabitant of Great Britain goes to watch a football match and criticise the performers: the Moor goes to watch a "Powder Play" and criticise the shooting. In each case a good many of the spectators know very little about the matter discussed, and certainly most Moors know mighty little about shooting.

Powder Play.

The method of procedure consists in the formation of horsemen into lines of about 12 abreast; they next proceed to charge line by line, the riders in each line as it flashes up to the saluting point pull the horses sharply from a gallop to a stand-

still* and the soldiers discharge their muskets in a volley (more or less). They then spur on, and the second line repeats the process till all have had a turn, when the "warriors" right-about-wheel *en masse*, and repeat the process so long as the powder lasts. Such is the more regular form of the "Play": wherein the aim seems to be to bring horses galloping in line to a sudden stop in order to fire a volley, and then sweep on to give the second line a chance. There are, however, variations in which some attempt at real military evolutions of a disorderly kind are made. When charging, both before and after *dis*charging, they play all sorts of pranks with their muskets, flinging them in the air and catching them, &c.

Hawking. In Morocco the hunter may witness the classical sport of hawking. It is no unpleasant experience to start on a fine morning in early spring, and follow a line of beaters crossing a flower spangled heath. Moors on foot hold hounds in leash and Moors on horseback, equipped with leather gauntlets, hold hooded hawks secured in jesses, quite in mediæval style.

*A procedure they are very fond of; the detail that a continued abuse of it injures the horses appears to be quite immaterial. The Moor is an excellent rider, but is absolutely ignorant of how to care for or "nurse" his mount, and no rider who values his animal should lend it to a "native."

A Baggage Mule
In Marching Trim.

(see page 15)

"To chase the deer with hawk and hound
Earl Percy takes his way."

This is precisely what we are doing now, save that there are no deer, and that the falcons are flown at partridges instead. But the method of "casting off" and of "luring" are the same as in the "good old days," and unregenerate man will feel the same thrill as his forefathers when the bird "stoops" to strike his "quarry."

Coursing. The hounds course mostly after hares, and are trained to allow the beaters to take their prey un-mangled from them.

Game. Partridge shooting is indulged in, mounted on mules trained to "stand fire," and beaters are employed to "put up" the birds. I have never seen dogs used for this purpose. The partridges (Hadjlah, of the variety which we call "Red-legs,") are of good size and excellent eating.

"Pig." Pig sticking, patronised by the British officials in Tangier, helped out by military visitors from Gibraltar, is only possible in the North. In the South the country is too stony and "cover" too thick. So the "Father of Tusks" is *tracked* and *shot* in the Argan forests of South Morocco, and excellent sport he gives.

Draughts With regard to indoor games, draughts (*Dámah*)

and Chess.

and chess (*Santrij*) practically hold the field, seeing that cards and all games of chance are forbidden. Chess seems a particularly appropriate game for an Arab, and is much in favour. Indeed, although the game is probably of Indian origin, it came to Europe from the Arabs, a fact preserved in the term "Checkmate," which is simply "Shak" or "Sheik" (Chief) "Mat" (dead). The game is played with the same materials as in England, and the only difference in the method adopted by the Moorish players I have met is that the Queens instead of being each on her own colour, face the opponent's King. The peculiar "Knights' move" allowed to a King in check I have heard of, but not experienced.

"Maffiking."

Besides these amusements there are night processions with paper lanterns and marching musicians and dancers got up in all kinds of fantastic rigs. These processionists perform all sorts of extravagances of the nature known among the English as "maffiking." In some cases there is an attempt at keeping up a set of characters, and it is from this kind of *Moorish* dance that the old English *Morris* dancing is supposed to have originated.

Balls and Cinderellas are unknown, the Eastern

gets his dancing done for him and the "Johnnies" of Morocco will sometimes club together to get in a small troupe of celebrated dancers and singing girls who perform in a garden belonging to one of the party, where the "Ball" is often "kept rolling" till "the wee sma' hours."

Variety Entertainments.

Section III.

The People and their Ways.

THIS section is an endeavour to give an idea of the manners and customs of the Moors, not by lengthy descriptions but by a series of sketches.

The two short articles on Government and Foreign Rights may serve to indicate the political side, those on Architecture, Crafts, and the "Humanities," the intellectual and industrial side, the other chapters will indicate something of the Social Life.

I am fully aware that much that is interesting finds no place here; but if there is enough to give a good general idea of the Moor *chez lui*, my object has been attained.

The chapters in this section are:—

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CHAPTER I.

The Organization of Government.

Position of Sultan.

The Sultan of Morocco is spiritual chief first, political afterwards: an eloquent indication of this is the fact that the members of the first dynasty (that of the Idreesi Sheriffs) bore simply the religious title of "Imaun" (*Leader*), see page 92*. Their later title was "Emir-el-Mouslimin," then "Emir-el-Moumenin." They were originally in

feudal subjection to Cordova, and it was only after the fall of that kingdom in 1031 A.D. that the Friday petition (*El Khotba*) was put up for the sovereign of Morocco. The Sultan of Morocco owns no allegiance to the Turkish "Prince of the Faithful," as he bases his claim to spiritual overlordship on a direct descent from Ali, the son-in-law of the Prophet (see page 119).

No Ottoman Suzerainty.

Succession.

The succession does not go by primogeniture: but, like the old arrangement in Anglo-Saxon times, by the choice of a son or other relative made by the ruling Sovereign, who trains him for the throne.

Domestic Arrangements.

The household duties of the Palace are in the hands of negresses, who wash the floor, &c.; men are found only in the kitchen. The personal service of the Sultan is in the hands of concubines; the *Moualin Ettas* (women of the ewer) and the *Moulet Essaboun* (women of the soap), &c., serve him at toilet. The *Moulet el Makla* (women of the dishes), &c., serve him at table, the *Moulet Ettai* pour out his tea. The whole arrangement is admirably in accordance with the details given in the dream of greatness depicted in "The Thousand and One Nights (*The Barber's Story of his Fifth Brother*).

Absolutism

The system of Government is that of an absolute

monarchy tempered by the necessity of ruling in accordance with the laws of the Mohammedan religion. The guardians of these laws are the *Oulema* (Doctors of Religion). It was his failure to comply with this necessity that gave the enemies of Abd-el-Aziz, the late Sultan, the opportunity of dethroning him. The composite nature of the "Empire" is indicated by its double Capital, Fez in the Northern, and Marrakesh in the Southern Kingdom, and theoretically it is the duty of the Sultan to divide his year in half, and spend one portion in each. Practically what happens is, that the Sultan moves about from one part of his dominions to the other, with the object of enforcing and extending his authority by the strong hand. In other words the Ruler is, like many of his subjects, *nomadic*.

tempered by Theocracy.

Composite "Empire."

One of the results of this double title, Hereditary Saint and Prince, is that whilst the temporal power is only obeyed where there are means at hand to enforce obedience, the Hereditary Saintship is recognised everywhere. In other words there are two divisions in Morocco (with shifting boundaries according to the individual power of the Prince, &c.). In the one division—the *Blad el Maghksen*—the Sultan rules in both capacities.

Saint and Prince.

Blad el Maghksen

and Blad es Siba.

In the other—the *Blad es Siba*—he is recognised only as spiritual chief. A plan, roughly indicating the present boundaries between the two, will be found inset on the map at the end of the book.

The Maghksen,

The Maghksen comprehends the clan of the Sultan and the allied families who support him, besides a whole army of officials, military and civil.

its Meeting Place,

The Palace of the Sultan contains a great courtyard (El Mechour), circled by offices (Benikas) of the ministers (Wazeers) and administrators (Oumana). The following are the chief officials of the Maghksen :—

its Constituents.

(1) Grand Vizier (*El Wazeer El Aadham*), Home Secretary with two subordinates, one for North, one for South.

(2) Foreign Minister (*Wazeer El Bahr*).

(3) Chancellor of the Exchequer (*Wazeer El Malia*), under whose general direction are (4), (5) and (6).

(4) Collector of Revenue (*Amin El Dakhil*).

(5) Administrator of Expenditure (*Amin Esh Shekara* or *Es Sa-eer*).

"Matthew at the Receipt of Customs."

(6) Administrator of Accounts (*Amin El Hasab*).

(7) War Minister (*Wazeer El Allaf* or *Wazeer El Harb*).

(8) Chancellor of State Property (*Amin ala Ribaat El Maghksen*).

(9) Minister of Complaints (*Wazeer Esh Shikaiyat*).

(10) Chief Lord in Waiting (*Kaid El Meshoura*).
(He introduces to the Sultan and is Military Commander of the Palace.)

Each Benika contains a number of Scribes (*Kouttab*), and an Usher (*Meshouri*), besides a number of Makhazni (soldier servants).

Grand Chamberlain.

The Hadjib (*Grand Chamberlain*) forms the intermediary between the Administrative Palace and the Sultan's private quarters. Each of these Chiefs is in turn served by a number of subordinate officials*, men picked from all quarters for their knowledge, their dexterity, or their sycophancy.

* These subordinate individuals become enrolled in one of the Maghksen Clans. There are four Maghksen (or Guish) tribes (subdivided into clans) all Arab or Arabized;—The Sheraga, the Bouakhar, the Oudaia, and the Sherarda, all of them settled in the Northern Kingdom, with the exception of a clan of the Oudaia settled in the Haouz (South Morocco). The garrison of Marrakesh is entrusted to the Rhamna, Ahmar, Abda, Menahba, and Harbil. These are not true Guish tribes, but pay the *naiba* like other submissive tribes. The distinction between *naiba* and *Guish* tribes consists in the payment of tribute by the former and the liability of the latter to military service alone.

Subordinate Maghksen Officials.

Besides the Maghksen by birth there are others who temporarily belong to it by position. Such are the Kaids and Sheiks of other tribes, the Oumana who are entrusted with financial duties and the Maghksen Secretaries, chosen for penmanship.

Military Organization.

The military service (on which after all the basis of government must rest, *vis ultima ratio*), has, during recent years, quite "gone to the dogs, Sir." In old days, under energetic and warlike Sultans, the army was professional, a powerful and disciplined force of mercenaries, see page 139. But in the middle of the last century this was given up under the influence of a mistaken notion of a national levy. Horse and foot soldiers are recruited first of all in the "Guish" tribes, who are bound, in exchange for remitted tribute, to provide recruits. Besides this the tribes paying tribute (*Naiba*) are called upon to send the Sultan their (*Harka*) squadrons of horse, or (*Askar*) infantry companies to re-inforce the nucleus of the "Guish." Then there is a small body of *Bokhari*, descendants of Soudan negroes imported as bodyguard, and finally the *Meshouara*, special guards of the Palace. All these troopers may be despatched on any errand as *Makhazni* (soldier

"Territorials."

"Rank and File."

servants). The recruiting is promiscuous and old men and young boys are often found marching side by side. From a military point of view the result is despicable, they have no martial training, their weapons are antiquated, and their horses worn out.

Local Government.

The local government consists of a series of Kaids (governors) at the head of the various tribes; each in his own sphere a little Sultan with all administration in his hands. But as no means of enforcing his edicts is put into his hands with office, it is necessary for the Sultan to choose a man of power and authority. The Kaid is continually "between the Devil and the Deep Sea." If he studies the Maghksen he oppresses the people he governs, squeezing the maximum amount of tribute out of them by fair means or foul. If he studies the interests of his people he does not get enough money for the Treasury, for the Palace authorities, or for himself, and—some other is put in his place.

"The Devil and the Deep Sea."

CHAPTER II.

Foreign Rights and "Protection."

Treaties.

A long series of treaties, sometimes observed sometimes broken, have at length resulted in placing the foreigner in Morocco in a secure position. These treaties, which started with one in 1339 A.D., confirmed in 1358, were originally applicable to *all* foreigners irrespective of nationality, a principle which has been returned to (to a large extent) in one of the latest agreements, the result of the Conference at Algeceiras (see page 144*).

Freedom of Trade and Travel.

The sum total gained has been reciprocal freedom of trade, and freedom of travel with *certain police precautions*,* to which we must add the appointment of Consuls with the right of judging cases, affecting not only foreign subjects, but those enjoying foreign protection.

"Protection" Certificates.

This foreign protection means the granting by an European Government of a certificate that the person "protected" is connected by way of trade

* These precautions practically mean the hiring of one or more Makhazni (Government soldier servants), who are supposed to afford facilities for lodging and food en route and to keep travellers *out of danger* (which does not exist). In other words, they are a nuisance to yourself and the people you visit.

or other interests with a member of their own nation.* These certificates apart from *official* protection (*i.e.*, the protection afforded to Legations and the suites attached to them), are of two kinds (1) the "Sumpsa," and (2) the "Mohallat." The first carries with it full protection, and makes the native (or Jew) enjoying it *in effect* a subject of the protecting Government. The latter conveys partial protection, and only ensures the holder against being arrested or mulct of property without the laying of information with the Consul of the nation which granted the certificate, as to what is being done, and why. The privilege of this "protection" is absolutely necessary for trade; but is open to abuse, and is (too often in fact) abused.

CHAPTER III.

A Dinner Party in Morocco.

The following sketch is a literal description of a dinner party given on my account, written up from notes taken at the time. I have endeavoured to keep up the "Local Colour" by narrating it as a Moor would when giving an

* This system originated under a treaty concluded 25th May, 1767, between Louis XV. and Sultan Mohammed ibn Abdallah. It was extended in 1863, and confirmed in 1880.

account to a friend. The song introduced is not the song actually sung at the time, but a translation of one used elsewhere on a similar occasion. The description of the house is absolutely accurate, that of the dancing girl is a little "dressed up," as a Moor would do it, in order to give an idea of the Eastern ideal of beauty. The language is modelled on that resulting from literal translation of Arabic narratives by Lane, Burton and others.

* * * * * * * *

From Sickness to Health.

Now it pleased Allah,* the Compassionate, the Merciful, to inflict upon me the trial of sickness, and during two days and two nights I lay sick upon my bed. And the third day the Prophet, the Holy One, caused the sickness to cease and to pass from me. And as I was reclining upon my M'turbah† in the garden, lo, one knocked at the door. And I arose and opened and found a messenger from my lord and host, Mulai Abd-el-kader. "Peace be unto thee," quoth he. "And on thee peace." Then delivered he his message—"My Lord, the virtuous and the noble, hath sent me to ask permission for him to make an enter-

* The two first of the ninety-nine attributes of God.
† Kind of mattress or divan.

tainment as a gratuity for thy safety."* I answered him "In the Name of Allah,"† and he departed and told his master.

"Gratuity for Safety."

Therefore upon the following day at the hour of the evening prayer I arose, and putting upon myself the apparel of feasting I entered the house of the noble Sheriff, and having greeted the house and its master,‡ he bade me "Mahaber-bikum" (*welcome*) and conducted me to an upper story.

"Ah-Slamah."

And I found myself in a spacious hall whereof the walls were adorned in a most excellent manner with mosaic work, and all kind of inlaying and painting. And the roof thereof was supported upon pillars of variegated marble, and the cornices of the pillars were gilded with bright red gold, and there was a fountain on one side of the hall decorated with brilliant tiles and inlaid; the pavement was of coloured marbles arranged in exquisite patterns and of great beauty. Then the Sheriff took me by the hand and brought me to his boon companions and made them known

"Hall of Delights."

Boon Companions.

* This practice of giving an entertainment upon recovery from sickness "as gratuity for safety" (Halawet es-selameh) is usually put upon the convalescent; but here my host, in token of esteem, wished to discharge the duty for me.

† An acquiescence in the request.

‡ It is always necessary to bless the house when crossing the threshold; for a similar belief see Coleridge's poem "Christabel."

unto me. They were all men of the greatest nobility and honour, and they arose and saluted me, and I them.

Magnificent Banquet Chamber.

At the upper end there was a large chamber, opening into the hall, separated from it by a vast and fretted arch; and the decoration of the chamber was even more ornamental than the adornment of the hall. Hither we ascended stepping from the durkaah* to the leewan, and doffing our slippers, took our seats upon the deewan, and they gave me the seat of honour to the right of the centre of the sadr.† And the carpets upon the platform were of wonderful texture and brilliant colours, like unto those of Kings, and the apartment was furnished with cushions covered with brocade, and small pillows and long mattresses with silk-embroidered covers such as astonish the minds of spectators.

Negress Slaves in Splendid Raiment.

Anon, the master of the house clapped his hands, and lo! there entered unto us two black negress slaves, of large and handsome make, clad in robes of flowered silk, girt below the breasts with broad sashes of bright silk, and bright silk sashes also

* The durkaah is the general level of the floor, the leewan is the raised portion (about 6 inches high). As the latter is usually carpeted whilst the former is not, slippers are doffed and left at the base of the step or ledge.

† The upper part of the leewan.

A Moorish Dancer
By the Fountain in the Hall.

(see page 67)

encircled them below the hip. And in their ears they bore large heavy gold earrings and gold anklets upon their legs, and their hair was adorned with circlets of pure gold.

Water and Tea.

One of them brought the water for lustration, and the other carried the towel.* After washing and the customary exhortations, tea was made by the uncle of the Sheriff in his customary skilful manner,† and then other negresses brought in the table and set upon it a succession of dishes of every description.

A well-spiced dish.

When our appetites began to flag, our host called out, "O Fatima, bring hither the Harisah,"‡ and behold an excellent dish was placed before us, whereof the flavouring had been adjusted in the most delicious manner.

Then said the noble Sheriff to me, "Hast thou tasted anything more delicious than the spices in this dish," and I answered, "By the beard of the Prophet, I have not," and he said to me, "Eat more then, and be not ashamed," and I ate and champed with my teeth to show him my appre-

* For illustration of jug and basin, see page 259; for description of washing at meals, see pages 78 and 79.

† Tea making in Morocco, see page 80, is quite an art. This relative of our host (an inmate of his house) was acknowledged "facile princeps."

‡ Harisah, a meat pudding consisting of wheat, boiled and reduced to a paste with shredded meat, spices, and condiments.

ciation.* Anon he called for Zirbajah,† and for Kudrah‡ and every kind of delicacy from which he could select the tit-bits and place them before me,‖ until at length we intimated that we had had enough of the meats.

Sweetmeats.

Then caused he to be brought Kunafeh§ and various dishes of sweets, open worked tarts, and fritters scented with musk. And he made very merry and pressed us to eat, saying, "Take of this dish for it is excellent, and of these Kataïf,** for the usual custom in my house is to flavour them profusely with musk and ambergris." Then he took one up in his fingers, and dipping it in the treacle, "Take this one," said he, "before the syrup runs from it."

Laughter and Jest.

And we jested and ate till we were satiated. Then when the slave girls had brought round the basin and ewer with soap, and left us, he produced

---

* This is strictly in accord with table etiquette in the East; an audible munching of food, or a loud indrawing of liquor is a polite compliment to one's host. This verbal exhortation of the host to eat more when the appetite seems to flag is truly Moorish—enjoyment of food there implies complete repletion.

† A marinated ragout flavoured with cummin seed.

‡ Fowls cut up and stewed with various spices, and swimming in thick gravy with chopped marjoram, sliced onions and kooskoos (see illustration on page 258).

‖ It is usual to take a tit-bit and put it before a guest whom one wishes to honour.

§ Wheat flour baked like vermicelli and sweetened with honey.

** Sweet pastries made of flour, honey, and sesame oil, eaten with treacle syrup.

from the back of the leewan a jar of wine. And he said to me, "Drink, and let thy heart be merry, and thy bosom broaden, for what saith the poet?"

"I will drink the wine and enjoy health:
For verily this beverage is a remedy for disease."*

The "Flowing Bowl."

And he filled the first cup and drank it† and handed me the second, and then another, and so round to all the guests who partook of wine.‡ And he pressed us to drink, telling us that the wine was made from his own grapes, and by Moslems upon his own estates.

Arrival of Calliope.

When we had drunk, he clapped his hands and bade them admit the singing and dancing girls. And there entered a troupe of eight girls bearing gimbri and tambourines, and all manner of musical instruments,‖ under the leadership of a black bandmaster with a kamanjah.§

And they played for us and ravished us with delight, and lo! one of them arose and came

---

* In reference to my recent sickness.

† It is the custom in the East for the host to drink the first cup to show there is no poison in the liquor.

‡ It is against their religion to do so; and it is very rare in Morocco, *except amongst the highest class*, whose superior education raises them above prejudice. The fact stated that this wine was made by *Moors* on his own estate is unique. I have never known or heard of any other case where the forbidden liquor is handled by any but Jews or Christians. As I was dealing with one of the *greatest saints* in the country his sanctity covered the irregularity. Moors will say of holy men that wine becomes water as they drink it.

‖ The gimbri is a guitar with two strings, see page 264.

§ An adaptation of the European violin.

forward, and she was of surpassing beauty and loveliness, and elegance and consummate grace. In her hand was a lute, and she placed it in her lap and leaning over it as the mother leaneth over her child, she sang to it thus :—

A Song to the Lute.

"Our estrangement and hatred, oh when will they cease,
And past pleasures return unto me?
'Neath one roof yestereen did we joy in joint peace
Who so heedless of enviers as we?
But Fortune bewrayed us and *dis*-union brought,
And our home's like the desert so drear,
Sayest thou to relinquish my charmer I ought?
Ah! my heart's but a rebel, I fear!
Cease then to upbraid, in my passion me leave,
Love of thee's ever fixed in my heart:
O thou who art gone, though my *faith* thou deceive,
My *devotion* can never depart."

As she sang her companions took up the refrain and echoed it, and played upon their instruments in many different variations.

"Birds in Paradise."

And the instrumentation and singing of the damsels was like unto the notes of the birds in Paradise, so that it ravished our ears.

And the lord of the house sent down to the singing girls and musicians fruit and wine, and they ate, drank, and were merry.

Anon he clapped his hands, and lo! another damsel came and stood before us, and she was

yet more lovely than the former; high bosomed she was and broad hipped, and her figure was like the letter Alif,* and she had thin lips, and joined eyebrows, and languishing eyelids adorned with kohl. And the singing girls performed upon their instruments and sang, and this second damsel danced to their music and singing. And her body swayed as the willow sways before the breath of Allah, and her robes sparkled in the brightness of the light. Anon the music quickened and she cast off her loose robe and quickened her movements,† varied more rapidly her postures, and stamped with her feet; so that when she ceased she left us shaking with delight.

Eastern Beauty.

Terpsichore personified.

And again our host pledged us with the wine cup, and again we responded to his courtesy, and the singing girls played and danced before us, till the night drawing on, our host gave us a hint,‡ and the slave girls brought in the incense burner and the perfume sprinkler,‖ and we perfumed

The last Joys.

* The letter is straight—we should say "straight as a dart."

† The Eastern dancing consists more of swaying the body and limbs, posturing and gesticulating rather than hopping about after the Western style. The measure is almost invariably quickened at the close.

‡ Usually by some such phrase as—Allah eehan-nek, "God protect thee."

‖ For an illustration of the incense burner see page 268. The rose-water is sprinkled from a "Mirashsh" (or "Kumkum") a vessel with wide body and narrow neck, about 8 inches high, of silver, brass, or china; it has a cover with a small hole.

ourselves and saluted our entertainer and retired. "Blessed be His Name who reuniteth and separateth not again."

A Koran Text.

CHAPTER IV.

Architecture.

(a) Style.

Mohammedan Buildings.

When the Arabs (the civilizing race) came into Morocco and converted the inhabitants to Mohammedanism, did they bring any architecture with them? This question is not answered easily, for they had but few opportunities of exercising the art in the rude lands in which they originated. The earliest example of a Mosque is supposed to be that at Mecca, founded 705 A. D. But this was rebuilt in the 15th century. Experts, however, claim that the effects of desert life are plainly visible even in the most ornate arabesques. "The "spreading arches and the doming of the palm, "the light supports of the tent, the knotted ropes "of hide that bound them together, the patterns "wrought by the wind upon the sand and the

Architecture from the Desert.

"scalloped shell, may be traced in many a dainty "arabesque. We see evidence of Byzantine and "Persian influences, but the breath that blows "through them to-day is still the breath of the "desert, fresh, distinct, and proud." ("*In the Track of the Moors*," by *Sybil Fitzgerald*).

Examples in Morocco.

Moorish architecture is usually studied in Spain, but I have seen enough in Morocco to indicate that there is *there* an unexplored mine rich with promise. In a country where fighting has been so frequent, and reverence for old buildings is chiefly shown by a readiness to use their parts for new erections, it is indeed a surprise that there is so much left of so delicate and poetical a nature, owing, moreover, its greatness not to marble and precious stones, but to brick, plaster, and a rude cement. The sister towers of the "Giralda" in Spain, the "Hassan Tower" in Rabat, and the "Kutubuyia" in Marrakesh, are the best known examples of *old* Moorish architecture, and the finest examples of the decoration of this style may be seen on the towers in Morocco.*

Three Famous Sisters.

It must not be forgotten that the chief efforts at

* The period when these towers were built seems to have been almost unique in the use of carved panel stone work. Similar work is visible on the towers and some gates in Rabat, and in the neighbouring ruins of Shellah.

Magnificent Interiors.

decoration are made *inside* the buildings. This is exceedingly natural, for the distinguishing feature of Moorish architecture is ornamentation. Now the Mohammedan is forbidden by his religion to copy the figures even of natural objects. Therefore all the ornamentation is founded on a geometrical basis, and wonderfully beautiful are the designs. They are carried out in mosaics of the most costly description, and I have been in

Private Houses.

private houses of rich Moors which are covered from floor to ceiling with inlaid mosaic work, whilst the roof consists of wooden carvings in extremely high relief, enriched with colour and

Mosque Towers.

inset stones. The towers of the mosques form the most striking external features: the minarets from which the Mueddhin calls to prayer* are often most beautiful, and the doorways both of the mosques and important private dwellings are very fine† with their horseshoe arches (borrowed originally from the Sassanians), and their intricate geometrical designs. Lustred tile work‡ is a favourite ornament, *and can be as well carried out to-day as ever.*

In the blending of colours the Moors show

* The opposite page shows two mosque towers with prayer flags flying and the Mueddhin chanting his call.

† See illustration page 44.

‡ See the illustration of the gate of Mansur el Alj (1732) at Mequinez, page 172.

THE MUEDDHIN CALLS TO PRAYER.
Note the Flag Flying.

(see page 52)

remarkable taste, a striking contrast to their Jewish neighbours, who overdo the crudity and garishness of their tints.

Contrast between Jews and Moors.

(b) Forms of Building.

The Mosque (*Masjid Jama*—or Place of Common Prayer) consists in its *simplest* form of an open court* (*Sahn*) surrounded by covered cloisters (*Liwan*), with a cistern (*Midaa*) or fountain (usually in the centre). On the side towards Mecca is a roofed building (Maksura), in the centre of which is a niche (*Mihrab*) showing the direction of Mecca, and by the niche a lofty pulpit (*Monbar*). In part of the latter is a raised platform (*Dakka*), from which exhortations are chanted.

Form of Mosque.

The ordinary private dwelling consists of an irregular quadrilateral, on three sides of which run long rooms not more than 10 or 12 feet wide. The fourth side is given over to the kitchen. The central court thus formed is usually open to the sky, but surrounded by a covered colonnade which supports a second story. The court is paved with

City House.

* In Morocco usually covered by a vaulted roof supported by horse-shoe arches on square pillars. I stood one night in Marrakesh at the entrance to a large mosque during service and realised the magnificent potentialities for vista effects of this arch. Seen by artificial light the picture was most imposing.

tiles and sometimes the dado also. A fountain often gurgles in the centre. "One of the most notable peculiarities of Moorish Domestic Architecture," says Mr. Budgett Meakin, "is the absolute irregularity of the whole: it is not too much to say that save by accident no two lines are ever parallel or horizontal." For a description of an interior in Marrakesh see page 43, and for an account of the ordinary Fez house see pages 166 and 167.

Shrines of Saints.

The Kubbas* (or Shrines) which are dotted all over the country are just plain square walls with a dome perched on top, the dome being of smaller area at the base than the walls, to allow of a coping—usually the only attempt at ornament. They are kept well whitewashed and often fit most picturesquely into the landscape (*see frontispiece*). The inside contains nothing but hangings, a few hideous pictures, and various trumpery offerings.

* There are certain edifices built beside the tombs of saints inhabited by Marabouts (Morabet), which are called *Zaouia*, and which often contain a few books, and are frequented by students (Tolba) of the Marabout. These worthies originated at a time when the Musselman frontiers were guarded by forts (Ribat). The Mo-rabat (Marabout) was the guard of the Ribat, and acquired sanctity by waging holy war in border forts against infidels.

CHAPTER V.

Crafts.

Leather Work.

The tanneries of Morocco are famous, and the art of embossing and incising in leather is very artistically carried out, whilst the silk embroidery put upon it is most charming. All the best is made from goatskins and finely marked. Sheep skins are poor, and ox hides only useful for soles. The leather of Tafilalt has the highest reputation. The chief towns for leather work are Marrakesh, Tetuan, and (to a lesser degree) Fez. (*See illustrations pages* 260 *and* 261.)

Brass and Copper.

The brass and copper work is good; the metal being now for the most part imported from Birmingham, beaten or moulded into shape, and then embossed or engraved by hand in Morocco. Mogador is one of the best towns for the flat work, trays, &c., and it is a curious study to stand and watch the drawing of the design and its punching out.

Inlaid Ornamentation.

The native jewellers' work is coarse but artistic. The ornamentation upon the arms (swords, daggers, guns, &c.) is often very elaborate, the adornment upon the two matchlocks in my possession consisting of ivory, mother-of-pearl, &c.,

exquisitely inlaid. The scabbards of swords and daggers are also elaborately adorned, the whole of them being made in the country except the blades, which are now imported from Birmingham, as they were in the Middle Ages from Damascus.

Pottery. The pottery is often unjustly despised. The forms are excellent, and the slight blemishes which seem to be inseparable from *purely hand-worked* articles are of small importance. The work is mostly blue on a white ground; but some fine examples of green and white or other colours can be found. (*See p.* 192 *& illustration pp.* 263 *&* 268.)

Carpets. The Moors are skilful in dyeing silk and wool, and some of their silk embroidery is very effective. (*See illustration page* 260). This skill is excellently exemplified in the weaving and dyeing of carpets, for which Rabat is justly famous. The importance of the carpet industry in that town is indicated by the fact that 3,000 to 4,000 are turned out every year at an average value of £2 10*s.* to £3 per piece. About 200 houses are employed in the manufacture, which is carried out entirely by women. The carpets are measured by the Draa (1½ feet), and in the colouring only vegetable dyes are allowed by the Mohtasseb (Town Authority). (*See page* 187.)

Tiles are for the most part manufactured at Fez and Tetuan. Those of the former city are the best, and are turned out in squares, cut down to the required shape by the man laying them : the latter are made of the shape required, and are inferior in quality. (*See pages* 167* *and* 196.)

Tiles.

CHAPTER VI.

Shopping.

One of the Moors who had come to London on a diplomatic mission was walking through the "West End," and looking in the shop windows. Seeing some tablets of soap exposed for sale in one of the celebrated establishments for that article, he went inside and asked the price. When the assistant told him, he immediately offered half, and expressed his surprise at having seemed to give offence. His surprise was natural, for that procedure is the recognised method in his own country, where chaffering is expected over the simplest article. "All goods marked in plain figures" is a motto unknown in El Mogreb.

A Moor Shopping in London.

Chaffering

In that easy-going country, as you stroll along the street you will find a great fascination in the little booths. The following description from Windus, who wrote of what he saw nearly 200 year ago, is perfectly applicable to-day, and I give the extract rather than my own description, in order to show the conservatism of the East :—

Description of Moorish Shop.

"The shops are very small and have no doors "to them: but the master having opened the "shutters, jumps in and sits cross-legged upon a "place raised about the height of a counter; the "goods are disposed in drawers round about him, "which he can reach, for the most part, without "moving out of his place, his customers standing "in the street while they are served."

How to Bargain.

When you walk up to the shopkeeper and ask about the article that takes your fancy, you would do well to make depreciatory remarks, never speak enthusiastically even in English, for your *tone* will betray you, though your words may not. The dignified gentleman who displays the goods will discuss the matter with you, and if asked the price will name it. You offer half, and he may shake his head and protest, or may even gently take the article from your hand and replace it. The bystanders will join in and make remarks,

and before the bargain is concluded there is often quite a little public assembly discussing the *pros* and *cons*. If you are buying several things from the same shop get the dealer to give you his price separately and make a bid for the lot.

"Battant le Pavé."

Further up the street you are perhaps moved yourself to make one of a party of critics and enjoy the bargaining of others. Should you get tired of this you may find a conjurer or snake charmer or a story teller, and even if your Arabic be not good enough to follow all the points in his tale, the pantomime with which it is accompanied and the expression on the faces of the audience will interest any observer with a taste for human nature.

A Word to "the Fair."

One word to the fair sex and I have done with this subject. If you *will* wear that white linen costume in which you look so charming, madam, do not expect to come back spotless from a shopping expedition. Even if you are riding (and I advise the humble ass) the fittings of the animal may leave a mark or two, and the contacts which you are obliged to make will leave more. And, do not be shocked, if you find that Mohammedan fleas are not under a vow of abstinence from the blood of Christians.

CHAPTER VII.

Apparel.

Moorish Costume regulated

Costume varies very much in Morocco, according to nationality, tribe, and position, as well as personal taste. It must not be imagined that the sartorial appearance is a matter of indifference, express directions are laid down on the subject in the Koran. No Moor, however rich, will wear a silk dress, it is forbidden, though silk tassels and some very limited silk embroidery are allowable. Gold and silver adornments, jewels, &c., are forbidden; so that, though watches are not uncommon amongst the rich, they wear no gold or silver chains, only silken cords.

by sumptuary laws of the Koran.

Description of Elaborate Costume.

It will be best to describe first the most elaborate, and a detailed description of a costume of the highest class, presented by a rich Sheriff to the present writer will serve as a text (see page 256).

Serwal.

First, there is the "Serwal," loose drawers worn next to the skin. They are very baggy and unshaped, and are drawn together at the waist by a running cord ("Tukkah"). They are fairly tight just below the knee and may be of any colour. They must not be longer than is necessary to

MOUNTAIN BERBERS

cover the knee. "*God will not have compassion on him who wears long trousers,*" says the Koran.

Tshameer. (*p.* 256, *Fig.* 1.)

The next garment donned is the "Tshameer" (*shirt*) which is just a long plain linen garment reaching to the ankles (Fig. 1). This is closed all the way down and is slipped over the head.

K'mees. (*p.* 256, *Fig.* 2.)

Next comes a "K'mees" (Tunic) (Fig. 2) of very fine cotton, with wide bell sleeves, open to the waist and fastening by a system of silken loops and knots. It is provided at the neck with a silken open-work collar and a slit fastened by an ingenious endless cord.

Kaftan. (*p.* 256, *Figs.* 3 *and* 4.)

Over this is worn the "Kaftan," a very handsome cassock made of the finest wool (Fig. 3), it reaches to the ankle and is of a beautiful texture and dyed a bright colour. Green is the favourite hue, and that illustrated in Fig. 3 has crimson silk bands running the whole length of the front on both sides visible when open as in Fig 4. It is open all the way down and is fastened by loops and knots from top to bottom, so arranged that the side which has the first loop holds the second knot and so on.

Shkarah. (*p.* 257, *Figs.* 6 *and* 7.)

Over this is perhaps placed the "Shkarah"*

* This is often omitted by the leisured gentleman, who indeed has no use for it.

(*leather bag*), see Figs. 6 and 7, which serves all the uses of the European system of pockets. It is suspended over the left shoulder by a bundle of silk cords ("Mijdul") woven together in places but left loose at the shoulders.

Farrajeeyah. (*p.* 257, *Fig.* 8.)

Next is slipped on a "Farrajeeyah M'jarwan," or "Mansureeyah" (Fig. 8) of transparent cotton, sufficiently fine to let the colour of the Kaftan show through. This again is open from the neck to the waist and fastened by loops and knots; it has a slit at the side, and is also provided with a hood at the back which may be worn loose (and perhaps used as a pocket) or drawn over the head. Over this hangs the "Koomeeyah" (*dagger*) suspended from the shoulder by an arrangement of silk cords.

Soulham. (*p.* 257, *Fig.* 9.)

Finally we have the "Soulham" a hooded cloak woven in one piece, stitched together for the space of one inch merely in order to keep the hood in position. This is the only official Court costume, the hood is usually drawn loosely over the head or turban, but is thrown back in token of respect. When entering the presence of His Shereefian Majesty the left end *must* be thrown back to show that no arms are being worn, as this is (for obvious reasons) strictly forbidden. The

Algerian Soulham is known as the "Burnoos." **Burnoos.**

The turban (see Figs. 6, 7, and 8), is not usually worn by unmarried men, and its size depends to some extent upon the status of the wearer; a very important person must suffer from "swelled head," and his turban corresponds. It consists of a long piece of cloth (that illustrated is 12 feet long by 3 feet wide), and is twisted into approved shape and the loose end tucked into one of the folds. The colour is white universally in Morocco, although the "Shorfa" (descendants of the Prophet) have the *right* to wear green. **Turban.**

As these garments are not "made to measure," the length is regulated by a "M'dammah" (*belt*) worn over the Mansureeyah. The good ones are made of leather covered with a felt-cloth, and often gaily adorned with silk threads and spangles.* **Belt.**

The slippers (*Sriksi*) of the men are plain in colour, and the best are yellow, they are worn with or without socks (*T'Kashar*). The ladies' slippers for indoor wear are very elaborately adorned with stamped leather, gold and silk embroidery, tassels, &c. **Slippers.** (*p.* 260.)

* When Sir Richard Burton was equipping himself for his pilgrimage, he bought a "belt of Moorish manufacture."

'Ksah.

Besides the above garments, there is the out-of-door cloak of (usually cream coloured) woollen material, about six and a half yards long by one and a half to two yards wide, with a fringe at both ends. This is what the late Mr. Budgett Meakin calls "the Lordly 'Ksah," and is used for out of door wear in the cooler weather. It is folded round the body, across the shoulders, and over the head, by a series of twists as difficult to describe and as easy to perform as those of the turban.

Merchant's Dress.

(p. 256 Fig. 5.)

A less elaborate costume is illustrated on page 256, Fig. 5, and consists of a pair of baggy drawers, tight waistcoat (*Badaiyah*), and short jacket (*Jabadur*) with tight sleeves, over which is sometimes drawn a Soulham (as illustrated).

Poor Man's Apparel.

But apparel like this is only possible to those whose worldly affairs are comfortable; the poor, *or those who wish to appear poor*, wear but two or three garments, a pair of drawers, a Djellabah, and perhaps a shirt. The "Djellabah" is probably the most useful combination garment in the world. It consists of a rectangular piece of woven woollen cloth, closed down the front with a neck-hole cut out of the centre and joined to form a hood, the sleeves are very short, but ample, considering that

Djellabah.

Lady in Street Attire.

the width of the garment exceeds its length (*see Fig.* 10 *on page* 257.)

Akneef.

A peculiar variety of the Djellabah is the "Akneef," a dark cloak of goat's hair, with large patches of a lighter colour on the back. The variation in the patches denote the clan of the wearer. This is the dress of the Berber tribes of the Middle Atlas (*see illustration on page* 60).

Women's Dress.

So far we have only been concerned with the clothing of men. That of women presents a little more difficulty, because the women of the upper class are carefully secluded in the privacy of the Harem. The poorer women are obliged to go shopping, &c., and we consequently catch sight of them swathed in the close folds of the Haik. This Haik is a variation of the "'Ksah" the final fold of which is brought across the forehead just above the eyes, and then folded down each cheek like the hood of a nun. When men are present the right fold is held up horizontally leaving just a peep hole* (*see illustration above*).

* In the "Tale of the Porteress," the erring wife goes shopping wrapped in her Haik, and accompanied by an old woman. An amorous shopkeeper will only part with a much desired piece of cloth for the

Litham. The Fez women rely for their protection on a white muslin veil "Litham," which passes over the bridge of the nose, the Haik only being used for drapery and not face covering.

Slippers. The out of door slippers are of coarse red leather, and go by the name of "Takashir," those worn indoors elaborate, see page 260.

Jewellery. Jewellery is worn to any extent; bracelets and anklets, finger rings, earrings, necklaces, circlets for the hair, &c. The love of gay apparel and personal adornment seems to be as prominent with them as with their enfranchised sisters. It must not be forgotten that an important rite in the marriage ceremony is the "display" of the bride to her husband in various kinds of bedizenment (*often borrowed*).

A vivid description of an official visit to the Shereefian Court at Fez is given by Monsieur Viaud ("Pierre Loti") in *Au Maroc*. The "thing forbidden" is always specially sweet to a literary traveller, and with his characteristic *audace*, our author violates propriety by visiting the roof at the sunset hour, the sole hour of open air liberty

price of a kiss. The lady holds out the fold of the Haik in such a way that he can put his head under its cover and take his price. The idea of concealing the mouth is to take away the possibility of a kiss, which is considered a desecration of her honour. The proverb goes that "a woman who allows a kiss refuses nothing," and the Moslems are right from the point of view of the "exclusive possession" theory of sexual relationship.

enjoyed by the women. He describes the closely packed roof-tops common to most Oriental towns (see pages 52, 132, 188), and the ladies unveiled (confiding in the absence of men) who visit one another without restraint, walking from roof to roof by means of planks or ladders, placed for their convenience by the negress slaves, "whose voices are like shrill rattles, and manners like those of monkeys." Their apparel consists of loose tunics of silk stitched and embroidered with gold, or of figured muslin worn over a bright coloured under-garment.* Their sleeves are long and wide, their arms bare and circled with bracelets. The two most conspicuous parts of the costume are (1) the deep belt (*Hazzam*) of richly embroidered silk, often incrusted with jewels (real or false); and (2) the "Hamtuz" a light silk kerchief, covering a cone-shaped paper cap. The cap is stiff in front and, the stuff falling loose behind, a mitre-like effect is produced.

Ladies visiting on the Roof Tops.

"Fine Feathers."

When telling his favourite "Yarn"† about an old woman disguising a man as a female to gain

Aids to Beauty.

* Called D'Feen, see figure of Dancing Girl, page 44.

† I use the word "Yarn" advisedly; these stories of intrigue are usually false. Sir Richard Burton says: "During the Crimean War hundreds of officers, English, French, and Italians became familiar with Constantinople and claimed 'conquêtes'; I do not believe that a single *bona fide* Moslem case occurred."

admittance to his love, the Moorish story teller, nothing if not detailed, narrates: "She dyed the tips of his fingers with henna, decked his wrists with bracelets, decorated his hair with the ornamented strings of silk* and clad him in feminine apparel. 'Incline thy left shoulder back and right forward, and walk with a rolling gait,' quoth she."

Of course all this elegance only exists amongst wealthy women and *en grande tenue*. But modifications of it are adopted by all. The garment above called a "tunic," is illustrated on the opposite page. The country girl in the centre is dressed in plain material; but it is worn and suspended in the same manner as that of the rich. The pair of pins is most ingenious in construction (for a full sized photo of one with a note on its use, see page 265.).

Tunic.

Tailoring by Men.

The division of labour usual between the sexes in Europe is reversed; in Morocco women weave the cloths, and men do the tailoring and dressmaking.

* Over the forehead the hair is cut short; but two full locks hang down on each side of the face, sometimes curled, sometimes plaited. The rest of the hair is arranged in from twelve to fifteen plaits or braids, worn pendant. These braids are terminated by having attached to each of them three black silk strings, bearing at their end flat gold ornaments This is called the "Safa," the silk strings are called D'feerah.

Women of the Atlas.

(see page 68)

CHAPTER VIII.

Some Cursory Remarks on the Moroccan "Humanities."

(a) Language and Literature.

Language Arabic.

Although Morocco is mainly Berber and not Arabic in blood, still the language spoken is Arabic. I do not mean that there are no districts in which this is not the case; but roughly speaking it is as correct as the statement that the language of the United Kingdom is English.

The Koran a literary standard.

The reason for the predominance of Arabic lies in the fact that the Koran is written in that tongue, and here as in all countries where the religion is based upon a book open to all, the language employed in that book has fixed the standard of style and grammar. Sir Richard Burton has remarked upon the various opinions expressed by philologists upon the subject of Arabic and its dialects. The weight of opinion seems now to be that the dialectic variations in Morocco are *comparatively* unimportant.*

Variations slight.

* When travelling in company of a British official, whose position in Egypt and taste for linguistic studies had given him an intimate knowledge of Arabic as spoken in Egypt, I asked him for his opinion of Moorish Arabic as compared therewith. He replied that he was struck to find how slight the difference was.

Sir Richard Burton's opinion.

In stating that the Arabic of the Koran forms a standard, I wish to avoid all appearance of contending that it is a model. As Burton remarks, that is no more true than the statement that modern English is modelled on the English Bible or "Paradise Lost." Nevertheless, the influence of these "wells of pure English" is immense and lasting.

The Public Reciter.

Poems existed before the days of Mohammed, but they were not written down. Indeed, they would probably not have been read if they had been. To this day recitation has its true home in the East. "A man skilful in reading 'El Mutanebbi' and the 'Suspended Poems' would be received by the Arabs of the plain with the honours paid by civilisation to the millionaire,"* and the enthusiastic audience who hang breathless on the lips of the Moorish reciter show the profoundest appreciation. Go to any town or Souk (market), and at the close of the day you will find the reciter and his audience. Gesture and all the artifices of the trained elocutionist are

Elocutionary Art.

* Sir R. Burton, who proceeds to state that they are critical audiences with regard to accentuation and elocution. He instances that "when "Burckhardt, who spoke badly, began to read verse to them they "waxed impatient and would snatch the book from his hands." The susceptibility of the Moors to the appeal of poetry may be abundantly instanced. When in the twelfth century, A.D., Abd el Mumin badly needed recruits for Spain, he sent reciters round the country, and met with an enthusiastic response. *Vide* Ibn Khaldun I, 49.

familiar to these adepts (although they naturally vary very much in skill). When our masters of elocution introduce music as an accompaniment to their performance, they are but following the Moorish custom. A story teller of note goes about with regular assistants, who summon his audience, act chorus, and *make the collection*. The native violin (*Kamanjah*) tambourine, and single drum are the usual instruments employed. The musicians not merely assemble the audience but punctuate the performance, and even at times supply an accompaniment. Nor is the trick of leading up to an exciting situation which is "to be continued in our next" altogether unknown. But this determination to break off can usually be unbent by a satisfactory "Tempitation."

Musical Accompaniment.

(b) Music and Singing.

Musical Instruments.

The musical instruments, see illustrations page 264, mostly in use in Morocco are: The *Gimbri*, (Fig. 5) a kind of guitar with two or three strings —sometimes of the rudest construction; the fiddle (*Kamanjah*) which resembles in construction a

Viol.

Lute. European violin; the lute (*a'ood*), (Fig. 4) with which Spain has familiarised us;* the *Ghaitah*, **Fife.** (Fig. 2) a kind of flageolet; a reed fife (*Shibbabah*) the ordinary instrument of the snake charmer; **Tambourine.** the double tambourine; the *Darbukkah*, which consists of a clay cylinder, gaily decked with **Castanets.** ribbons and having skins stretched across each orifice; tin castanets (*Karakab*) and various **Drum.** forms of drums (*T'bil*).

Bagpipe. Besides these, the Scotsman would be interested in the *Zummarah*, a kind of bagpipe used by the Highlanders of the Riff mountains. It consists of a pair of curving horns, fitted to reed or wooden pipes, which contain the stops, and attached to skins inflated by a mouthpiece (see illustration). It seems curious that mountain races, no matter how far apart, have almost invariably "evolved" a kind of bagpipe.

The Musical Scale Pentatonic. In considering their rude construction the "superior person" should not forget that these are the parents of most of the modern instruments. The strangeness and lack of harmony which they produce to ears trained to appreciate the musical

* There are four strings tuned to E, G, A, D, of the treble clef The instrument is played like a mandoline, with a bone, ivory, or horn plectrum.

refinements of piano-organs and gramophones,* are largely due to the music of the Moors being based on the pentatonic and not on the regular European octatonic scale.

A Cafe Chantant.

What is the effect produced by these strange instruments, so primitive yet so popular? Come into yonder coffee house with crumbling walls and low doorway.† . . . . . In the vaulted room Moors squat or lie, smoking and drinking coffee, and we drink and smoke with them. Soon a group of musicians in one corner begin to play and chant—we cease to chatter, and in silence "lend our ears."

Effect of this Music on the Senses.

The music is sweet, primitive and savage, making a thrilling appeal to the senses. At first the strangeness grates upon us. But gradually, as the low measured echo of the darbukkah, the gimbri's rasp, and the viol's plaintive wail grow more familiar, the melody ever in a minor key, with its constantly repeated *motif*, its slow rhythm, its plaint in dreamy monotones wins its way into

* Apropos of gramophones, I may remark that amongst "progressive" Moors of the upper class they are gaining much popularity. The records most appreciated are those of instrumental music, especially that performed by full orchestras and military brass bands.

† These Cafés are some of good, some of evil repute; some are in vaulted rooms like the one taken as an example here, others open out of a roofless courtyard attached to a Fondak. But all are centres of gossip; and—the Press being one of the curses of civilisation unknown to the Moor—the seeker after *truth* will sometimes find it here.

the brain and soothes it into dreams. Reality fades and we surrender to a feeling of the presence of things long past, old memories, vague aspirations from a vanished youth. 'Tis like the hoarse murmur of the sea on a pebble beach; the same yet different, that soothes yet thrills.

(c) A Native Poet.

Literature.

It would be futile here to attempt any remarks on Arabic literature. For an interesting account thereof I would refer readers to Reynold A. Nicholson's "Literary History of the Arabs" (Fisher Unwin). It may, however, be of interest to add a few words descriptive of a distinctively national Moorish poet, Sidi Hammo, whose verses have been admirably rendered from the Shluh dialect by Mr. R. L. N. Johnson, of Mogador.* In "Fadma" the poet paints an autobiographical picture concealed by mystic symbolism. Yet he is fully understood and appreciated by his rustic audiences . . . . . He loves a maid, Fadma by name, he gains her love by championing her in a

A Berber Poet.

"Fadma."

* His volume entitled "Fadma," was published by the "Mogreb-al-Aksa," the principal Moorish journal printed in English at Tangier. The introduction and notes are admirable.

singing contest and routing a minstrel who had insulted her. He goes out into the world to make a name for himself and win her. He meets with suffering :

" Where is she now? The little sister-friend :
Who said ' If thou shouldst suffer, none must tend
' My wounded hero save his loving slave,
' No other hand his fevered brow shall lave."
Sick unto death behold her hero lie ;
Alas! The ' little sister ' comes not nigh."

He tells of his travelling and his alternations of lyric hope and cynical despair, ending by narrating the call of his heart that " enough is done, now for home and love." He returns, he meets his " Ladye Fair " and ends :

" Pray tell me, Fadma—by yon sacred dome—
Is there, 'mid all the boasted drugs of Rome,
A cure for loving? If indeed there be,
From thee I'll take it, sweet, and none but thee."

CHAPTER IX.

Moorish Hospitality and Dishes.

Demanding hospitality.

We are travelling across an undulating country, and as the evening begins to draw in we determine to present a letter of introduction

A Courteous Greeting.

which we carry to Hamid Ould Sheik Backnish, Lord of Gedaadra. Two stately Moors, clad in white flowing Soulhams* with the hood thrown back so as to show the turban, advance as we dismount, and, holding out their hands, press their fingertips to ours. This done they kiss them, and place them on their left breast, a greeting which we imitate. These are the master of the house and his brother, and we confound ourselves in mutual compliments.

Guest Chamber described.

After entering the door in the wall I find myself in a square courtyard, two sides of which are formed by the house and two (set at a right angle) by the outer wall. Then through an archway and up stone steps to a square and windowless ante-room on the first floor, whence we issue into the guest-chamber.† This is a room narrow in proportion to its length, with a window at one end and a doorway at the other; the room is lofty (about 30 feet) and with wooden, beam-crossed ceiling. The walls are of painted plaster, surmounted by a carved and painted wooden frieze. The floors are of cement laid upon wooden rafters and covered with straw mats, on top of which are thrown gaily coloured hand-

* See page 62.

† See illustration, page 254.

MOORISH BARBS.

(see pages 15 & 24)

woven carpets. I was well enough acquainted with Eastern customs to pause before entering to remove my riding boots and gaiters; Moors will often beg a European to retain his footgear when they know enough of Western habits,* but they no more expect to be taken at their word than does the Spaniard who makes you a present of everything you admire.

Eastern Etiquette.

Having washed and made myself comfortable in the room, after seeing my portable table and chair set up, I ask for a bowl of milk, which is promptly brought me—fresh from the cow. Then one of my hosts comes to the door dragging by a lead a sheep.† This is a present, brought to be admired before it is taken away to be killed and cooked. I punch the animal in the ribs and try to look knowing instead of sheepish, expatiate on the excellence of the gift and the munificence of the giver, and—off goes the animal to the butcher. The Sheiks come in to join us at supper, seating themselves on cushions placed in a ring upon the floor, and we leave our chairs to join them. The

Milk.

A Living Present.

* The pains taken by an upper class Moor to make himself agreeable to a welcome guest are far in excess of that considered necessary by Europeans. He will question the traveller's attendants to find out his national habits or even his private idiosyncracies, and having found them will make use of his knowledge to put him at his ease.

† See illustration, page 254.

The Social Circle is formed.

social circle consists of the two brothers, their farm bailiff, my companion and myself. Two negro boy slaves bring in a tray with tea things, and the usual green tea, which now forms the national drink, is made. Three cups or glasses are *de rigeur* if you would observe the laws of hospitality, but so refreshing do I find it after my long day's journey that I imbibe seven before I finish. Bread baked in small loaves resembling large round scones is brought in, broken by the host into quarters and distributed. This is the well-known ceremonial of hospitality, known as "breaking bread." Then the slave-boys set two dishes in the midst of the circle. These are two large earthenware plattens set upon wooden trays and surmounted by conical coverings of plaited straw.* They contain wheat pastry with honey, sugar and butter, flavoured with spices, the whole intensely sweet and sticky. After this dish has been removed the boys bring round a brazen jug and ewer;† one pours water over our right hands whilst the other dries them with a towel. We employ only the right hand for eating, it is unlucky to use the left. Next comes our sheep (or part of her) cut up in small pieces, stewed, and

Green Tea.

"Breaking Bread."

First Course.

Washing.

The Right Hand.

* See illustration, page 258.

† See illustration, page 259.

placed in a mound of Kooskoos.* After this another washing—then a course of water-melon cut up into slices; then another dish of Kooskoos, this time containing roasted fowl, also cut up so as to be more easily manipulated. Again we wash and again a water-melon is brought in, then appears a third Kooskoos containing liver and various salad vegetables. After again washing and eating water-melon the final wash was concluded with a rinsing of the mouth. I light a cigar, my companion passes round his cigarettes (French abominations) but only one of the Moors will smoke—the seductions of my Lady Nicotine seem not to appeal to the great bulk of the Moors with whom I have come in contact.†

Kooskoos.

Roast Fowl.

Water-melon.

Smoking.

[*I have specially insisted on detailing the amount of washing that goes on in order to remove any imputation*

Table Manners.

* This Kooskoos (see page 258) consists of wheat nodules (from which is made in England various much advertised "patent breads") called by the Moors "Smead." It is carefully washed and steamed so that it resembles when heaped together an erection of yellow-white small shot, with of course far more cohesion and a softness all its own. The stewed meat is put into a hollow made in the top of the Kooskoos; olives, turnips and other vegetables crowning the pile. The start is made by breaking off pieces of bread and soaking them in gravy; the sop is then conveyed to the mouth.

† On the coast the vice of cigarette smoking has made progress, especially amongst the younger Moors, but if the Moor smokes anything it is usually a whiff of Hashish (Indian hemp) which is for the most part mixed with tobacco. The pipes consist of wooden stems with bone or horn mouth-pieces, and clay bowls which literally hold but a pinch of "Smoking Mixture." See illustration on page 253.

of uncleanliness in eating. Not only is this far from being the case, but "table manners" in Morocco are excellent and conducted with great regard to etiquette. My hosts were to the full as desirous of observing my method of eating as I was to see theirs ; but table courtesy demands the turning away of the head as the hand goes to the mouth, and when I had spoons and forks brought in to show the European style of handling food, I had to specially request them to watch me as I used them before they would do so.*]

Courtesy.

Before we retire to rest the Sheiks Baknish insist on my breakfasting with them the following morning, a proceeding which naturally results in our making a later start than we intended.

Breakfast.

We "break fast" at 6 a.m. ; the meal consists of a soup called *hassoua,* much resembling that known as cock-a-leckie. This is eaten by us all, sitting in a circle as at our supper party, and each dipping a wooden spoon into the bowl. Next follows mutton stewed in oil and butter with olives (delicious!). Finally comes green tea drunk milkless in the Moorish fashion, brewed with abundance of sugar and flavoured with mint.

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* In discussing the question as to the relative advantages, from the point of view of cleanliness, of hands and spoon and fork, they pointed out that you can ensure the cleanliness of your hands for you wash them yourself; for the cleanliness of your utensils you have to rely upon servants, and they *may* wash them properly and they may not.

One of the Sheiks, in order to emphasize his esteem, mounts his horse and rides part of the distance with us. 'Tis a fitting finale to an admirable Eastern example of how to "welcome the coming and speed the parting guest."

A Courteous Farewell.

CHAPTER X.

A Garden Residence within City Walls.

When planning a visit to an inland town it is necessary to make sure of a lodging, owing to the impossibility of Moorish Fondaks,* and to the utter absence of anything like hotels.

Moorish Fondaks.

It may be of interest to indicate by a brief sketch the sort of place that one may look for. The house and garden I describe belong to a rich and noble family, and are situated in the heart of Marrakesh. The accommodation is that which was occupied by the intrepid lady traveller, the late Mrs. Isabella Bird Bishop, on the occasion of her stay a few years ago. The description is extracted from one of my letters written home at the time :—

City House and Garden.

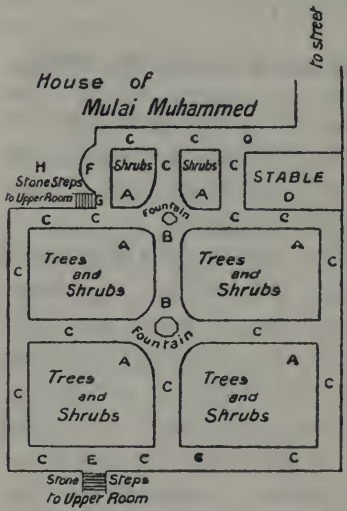
* The Moorish Caravanserai; a series of recesses round an open courtyard, wherein the beasts are stabled. See page 157.

Epistolary Description.

"Here I am ushered. This is to be my home "during my stay in Marrakesh.* I enter from the "South side, and turning to the right after passing "the stable door, find myself in the garden.

Lofty "Tabbia" Walls.

"The nature of my lodging is best seen from the "accompanying rough plan. The walls surrounding "the garden are high and massive, built of Tabbia, "a material which indeed is employed for the whole



A. Trees and shrubs in soil, sunk 5 feet below the level of C.

B. Hexagonal fountains in middle of C.

C. Raised stone terrace, 5 feet above soil level of A.

D. Stable.

E Stone steps leading to a first floor, single storied, double room, with wide verandah on which I sleep.

F. A large wide archway opening into H.

G. Stone stairway leading to upper verandah room over H.

H. A verandah room on ground floor. This and the upstairs room were occupied by my servants.

* This is literally the case. My host invariably sent and asked if I could receive him before he visited me. Daily he sent in cooked meats from his own kitchens. I paid no rent, but of course "tipped" the servants handsomely, and ent a present to my entertainer.

"of the house. The fountains, not constructed
"to spout, are simply receptacles for containing
"water, which is led to them by a concealed
"conduit and never fails. The trees planted in the **Trees and**
"rectangles are lofty and well grown, and their **Fountains.**
"branches afford a perch for innumerable birds
"who increase and multiply without let or
"hindrance. They are principally sparrows and **Birds.**
"pigeons, and their voices greet me daily at the
"coming of daylight. We rise early, for the hours
"from 6 to 9 a.m. are the best of the day. After 9
"it begins to get warm, and from 10 a.m. to 1 or
"2 p.m., it is at this time of the year (July), too **Daily**
"hot to do anything but to read or write, or doze **Routine.**
"in the shade. If any one comes to call in the
"morning he usually stays to lunch, and chats or
"snoozes at will till the abatement of the noontide
"heat enables him to brave the streets again.
"The mornings I usually spend going round the
"city either on horseback or on foot, viewing the
"streets and the fountains, the houses, the gates
"and the Mosques. The afternoons are spent in
"visiting, or wandering round the shops or riding
"out into the environs.

"Here I remark the entire absence of unfriendly **Friendly**
"feeling of the 'Man in the Street.' I observe **Feeling.**

"but amicable looks, and more than looks, *greetings* "in the street wherein I often wander quite alone. "On one occasion a negro who evidently had had "some dealings with the English, grinning all over "his face, put out his hand to shake, saying what "he meant to be 'Good Day.' 'Twas his sole "pretention to linguistic attainment. But if a "human countenance can speak in cordial accents "his did, whilst the shopkeepers and passers-by "looked on with sympathetic smiles."

A Friendly "Shake."

CHAPTER XI.

An Afternoon in the Slave Market.

"Sok-el-Guezel."

"I will call for you at 3 p.m." said Mulai Abul Hasan, and with a courteous "b'slamah" he left me. Before 4 p.m. we enter the Sok-el-Guezel where the slave market is held. This is an oblong open space carpeted with sand and surrounded by tabbia walls in which are recesses. It is overlooked by a Fondak, and overlookers may often be seen perched upon the lofty walls. We choose our recess, and notice that the centre of the "Sok" is occupied by an arcade containing small cells; here

THE SLAVE MARKET.
A Slave in "Borrowed Plumes." *(see page 86)*

the slaves await their turns. The sand is sprinkled with water, and the Dilals (auctioneers) range themselves in line to open the proceedings with prayer, invoking Sidi Abbas* as their patron saint. They are twelve in number, their turbans and apparel are white, their manners quiet and dignified. After prayer, each goes to his own cell and brings out the first batch of "goods." These are for the most part female slaves and children, intended for domestic purposes, the "servant problem" is unknown in the East.†

Proceedings open with Prayer.

Taking the woman, girl, or boy by the hand, the Dilal leads round the circle, and soon a bid is made; this bid is called out until a higher offer takes its place. Before raising the price the prospective customer has the "article" led up to him, and examines in view of purchase, with more decorum, but in the same way as he would treat a dog or horse, asking questions in a low tone. The appearance of the "stock" is best judged from the accompanying illustrations,‡ the chief source of supply used to be Timbuctoo; but since the French occupation this has been stopped.

The First "Round."

Appearance of the "Stock."

* The chief of the "Seven Wise Men" who are the tutelary guardians of Marrakesh.

† Let those who condemn too hotly remember the "hiring" which used to be a feature of English annual country fairs.

‡ Pages 84 and 92.

Dining one day with the Governor of Marrakesh, after spending the previous afternoon in the market, I spoke of the poor quality of the slaves. He acknowledged "the soft impeachment," but said that they were the following week expecting a fresh consignment from the Sus, and if I wished he would send his man to see that I got first pick.

But the sun's rays are slanting more and more; a negress is led by in a richly flowered gown, and my Moorish friend is sufficiently interested to call her to him. After some preliminaries, he asks last bid: "Sixty-five dollars," and he makes an advance of five. But the price has gone up ten dollars before she comes round again, and he drops out of the bidding. Ultimately the woman is sold for 95 dollars (about £13 10s.), a very good price, considering her appearance. I seem to recognise the flowered gown, and find that I am right; costumes likely to set off good "points" are provided by the Dilals for the occasion. They keep a stock of this apparel, which is not sold with the slave.

A "Bid."

"Show-off" Apparel.

The Dilals' commission is 2½ per cent. on selling price, and there is a Government tax of 5 per cent. Slaves are sold under a warranty given when the bargain is concluded before the official Market

Taxes and Commission.

Notary, and bids must be advanced by not less than a dollar.

Apart from the *principle* of slavery, the lot of the slaves is usually comfortable, more so than that of many freemen who *starve* while the slave feasts, and one of the severest drawbacks is, I understand, absent here; young children and their mothers are sold *together*, usually in one lot.

Status of Slaves.

Section IV.

The "Faith" and the "Faithful."

WHEN an European first looks upon a Moorish city the prominent features which strike his eye are the mosques and minarets. There is a true significance in this; religion (or its observances) enters into every detail of Moslem life.

I have been obliged to be a little didactic in my initial description under the title "Religion"; but I hope not "dry-as-dust." The articles on Guilds, and the Almanack (which includes Fasts and Festivals) spring naturally from it. The chapter dealing with Hereditary Saintship may be found not uninteresting, and is certainly most important, for this idea is the warp on which is woven the weft of Moorish political and social life.

There is a legend told amongst the Moslems that the English sent a mission to Mohammed

enquiring into his doctrine and asking for a missionary. The envoys, however, arrived too late, the prophet was dead. Many Mussulmen in Barbary still hold the view that the English are the best disposed towards them of the Western nations, and Great Britain is certainly the "most favoured nation" amongst the Moors. This may really arise from the accounts of our rule in India, with which Moorish pilgrims are made familiar (from an Eastern standpoint) when on pilgrimage to Mecca. There they encounter many co-religionists who are British subjects, and learn much about the British "Raj."

The contents of this Section are:—

CHAPTER	PAGE	PAGE
I.—Religion - - - - -	90 *to*	95
II.—The Almanack - - - -	95 *to*	99
III.—Guilds and Confraternities - -	100 *to*	102
IV.—A Picturesque System of Hereditary Saints - - - - -	102 *to*	106

CHAPTER I.

Religion.

Unitarian nature of Mohammedanism.

The religion of Morocco is Mohammedanism. "There is no God but God, and Mohammed is his prophet"; that is their creed in its simplicity, and that (*Lah Allah il Allah Mohammed resoul Allah*) is the sentence which is five times a day chanted from the roof-top of every mosque. It insists on the unity and indivisibility of God, founded on the teaching of Mohammed as crystallized in the Koran, and is essentially monotheistic and democratic.

Paradise.

They believe in a future life for all creation, the good in Paradise. The idea that women are denied admittance is a libel on Islam, and although theological doctors disagree as to whether they are separated from man or not, they admittedly attain eternal youth. The Mohammedan is in the happy position of having no priesthood to intervene between him and his God. The Imaum, who reads the Koran and preaches the Friday sermon in the mosque, maintains himself by other occupations in exactly the same way as did the Christian priesthood in early days, when James was a fisherman and Paul a tent-maker.

Women attain Eternal Youth.

No division between "Lay" and "Cleric."

Apart from the two main divisions of Mohammedanism into Sunnites and Shi-ites, there are various systems of worship.*

The observances of his religion are carried out rather more strictly by the Moor than by most of his fellow Moslems. Prayer is a ceremonial observance, and is executed in a set and formal manner; the personal petition comes at the end, when the worshipper stands up and *stretches his open palms in front of his face as if to receive the blessings for which he asks.* A Moslem beggar when he receives alms does not thank the giver, but Allah! The human almoner is but the channel of God's gifts. When free food is given out, invitation is given to *eat God's food.* The call to prayer from the mosque towers in the night is inexpressibly thrilling. "The night and its darkness have gone, the day comes with light and splendour, Lah Allah il Allah, Mohammed resoul Allah, come to prayer; prayer is better than sleep. Arise, and to God be the praise."†

Prayer a Ceremonial.

Call to Prayer.

The five compulsory hours of prayer are:

* The four main systems are (1) that of Aboo Haneefah (700-767 A.D., Turkey and India); (2) Shafiac (764-819 A.D., Egypt and most of Arabia); (3) Ahmad ibn Hanbal (780-800 A.D., in Nejd and the rest of Arabia); (4) that of Malik ibn Anas (800 A.D., used in Morocco, Algeria, and North Africa generally, excluding Egypt).

† This last phrase is peculiar to Morocco, and was added by Abd el Mumin (see page 127) about 1150 A.D.

Hours of Prayer.

(1) Fehdjer (dawn); (2) Dhohr (after the meridian, about 1.30; (3) Asar (afternoon, between 3 and 4 p.m.); (4) Moghreb (four minutes after sunset); and (5) Asha, after dusk (supper prayers).

Washing.

Ablutions are compulsory and must be thorough; and as to the method, an observer will note that Orientals do not wash *in* water but *with* it; the liquid is too precious to waste. If water be not available, sand is used or even a clean stone.

Postures During Prayer.

The postures adopted during prayer are illustrated on page 255.

No "Church Parade."

The Moor goes to his mosque on Friday as the Englishman does on Sunday, but he leaves (usually) his women at home; "Church Parade" is unknown to Islam. The ritual is of the simplest.*

It is rare for the Moorish mosques to be closed:

* The Khotbah or address is delivered by the Fair (or Scribe) who acts as Imaum, before prayer, which is preceded by the reading of public notices and of letters from the Sultan or Kaids. The only other mosque employees are the Hazzaba (readers or reciters of the Koran) and Mouedhims who keep the gates, do the cleaning and call to prayer. The public recital consists of congregational chanting of the prayers and ejaculation from the Koran following their Imaum (leader) who, turning his back on them, faces like themselves towards Mecca. As the "Crier on the Watch Tower" gives the call for midday prayer, thousands of voices within repeat the call in unison, and cry "God is most great." Then the "Fahtihah" repeats with open, outstretched hands, "Praise be to God, the Lord of the Worlds, the Pitying, the Pitiful King of the Day of Judgment. Thee we do serve, and seek help from Thee: lead us in the perfect way, the way of those on whom is Thy grace, not of those on whom is wrath nor of the wanderers. Amen." Next follow the ejaculations, "O Lord, to Thee be praise," and "God is merciful."

THE SLAVE MARKET.
Customers questioning a Slave.

(see page 85)

some door is always open to receive the devout for prayer or meditation. Mosques and saints' shrines are maintained from property called "Wakf" (*entailed*) bequeathed for that purpose and entrusted to an official known as the "Nadir." It is badly administered, and much of the Wakf property is let at a nominal rent to be sublet many times over. From this cause a considerable sum has often to be paid for the key of a house (the sign of possession) and a mere trifle as rent. Mosques are used in the country as schools, and in the towns as college halls for students and professors, and have often a Beit el Ginaiz (*mortuary chapel*) attached to them.

Churches free and open.

Church Property.

Mosques as Schools.

It is remarked by Oscar Maun, the great Orientalist of Berlin, that Mohammedanism is one of the three great missionary religions of the world, and as such has always shown and is showing to-day in China, where Mohammedanism is making large numbers of converts, an adaptability unequalled by the other two.* "The emissaries of Mohammedanism are the travellers

A Missionary Spirit.

* They avoid hurting people's feelings. "In China they are careful not to build their mosques higher than other temples, and therefore the mosques are not adorned with minarets; in China, even in government circles, Mohammedanism is regarded as uniting the best points of Confucianism and Buddhism." *Vide* Oscar Maun's "Mohammedanism in the nineteenth century."

and merchants who, in the intervals of trade, implant their civilisation and their faith."

Things Forbidden.

The drinking of wine is prohibited in this world but will be allowed in Paradise. Gambling is forbidden, so also is usury, infanticide, and the oppression of orphans. Unlawful also are meats offered to idols, and the eating of blood and swine's flesh. The rosary employed by the Mohammedans (called Tasbeeh) is composed of 99 beads of wood, bone, ivory, &c. There is a sort of handle in which the cord is joined, and two additional knobs after the thirty-third bead from either end. The size of the beads is immaterial, and their number represents the 99 attributes of Allah.

Saint Worship.

The saint worship, and various festivals now incorporated into Mohammedanism, are probably relics of pre-Mohammedan religions, just as the Christmastide celebration (mistletoe, yule logs, &c.) is pre-Christian.

Things Sacred.

Apart from the mosques there are saints' houses and shrines (*Zouweeyah*) dotted all over the country; whilst religious maniacs (either real or sham) are venerated as being under the direct influence of the Holy Spirit.

It is difficult to draw a sharp dividing line between religion and superstition, but of what

undoubtedly belongs to the latter there is much in Morocco. Falling stars are missiles thrown by God at devils trying to pry into heaven. The Evil Eye (*ain el Kabech*) is firmly believed in, and must be avoided by the outstretched palm.* **Superstitions.**

CHAPTER II.

The Almanack.

The Mohammedan year consists of 354 days, with 11† years in every 30 (called intercalary years) of 355; their months are lunar and twelve in number. Consequently their festivals, being fixed by the day of the month, are continually falling behind their date by our reckoning, and may occur in any month of the European (truly solar) year. **Moorish Kalendar.**

M. Caussin de Percival corrected the popular error that their epoch began on the 16th July, 622 A.D. The Mohammedan year starts with the **Popular Error Corrected.**

* (5 is the lucky, 7 the unlucky number), charms and amulets are carried "for luck," lots are cast, the future is pryed into by magic mirrors, &c.

† These eleven intercalary years are the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th, in each cycle of 30 years.

month of mourning "Moharram" (*Holy*), and the epoch begins with the first day of that month before the Hegeira (flight from Mecca to Medina) which corresponded with the 19th April, 622 A.D.

Months and Days.

The names and number of days contained in the months are as follows:—

Moharram, 30.	Juimadha I. (el oolah) 30.	Ramadhan, 30.
Saphar, 29.	Juimadha II. (et tani) 29.	Schoowal, 29.
Rabia I. (el oolah) 30.	Redjeb, 30.	Dhu'l Kadah, 30.
Rabia II. (et tani) 29.	Schaban, 29.	Dhu'l Hadjah, 29 or 30. According to whether the year be intercalary or not.

Transposition.

The result of this is that the calculation of the Mohammedan year in European reckoning and, *vice versa*, is somewhat elaborate; a very useful table is printed in Stanley Lane Poole's "Catalogue of Indian Coins."

The days of the week are:—

Sunday: Yom el had	Thursday: Yom el Khamees
Monday: Yom el tneen	Friday: Yom el Jumah (Day of the Congregation)
Tuesday: Yom et tlata	Saturday: Yom es Sibt.
Wednesday: Yom el Arbah	

The day begins in the evening at sunset, not as with ourselves, so that what is to us Sunday night is to the Moor Monday night.

Moorish Festivals.

The principal festivals are: — (1) Aashur; (2) Maolood; (3) Ramadan, the great fast with its succeeding "Break fast Feast" ("Aid el Futoor"); and (4) the Sheep Feast (called Aid el K'bir, *great feast*).

Aashur occurs in the month of Moharram, the first of the year, and is the time when the tithes are paid. These are called "Zakat," and consist of a proportion of each man's possessions; the legal percentage seems to be about $2\frac{1}{2}$ per cent. In its initiatory conception a fast, the gayer tone has been introduced by the fasting being made optional, and therefore seldom observed.

The Children's Feast.

The Aashur is the children's feast, and throughout Morocco "all the fun of the fair" is the order of the day. The youngsters trick themselves out and get up processions as English children do on "Guy Fawkes Day."

Maolood occurs two months later than Aashur, and begins on the 12th of Rabia el oolah. It is ushered in with the "Watchnight" by music and singing, and its first dawn is saluted by the firing of guns. It is the favourite time for the rite of circumcision. The seventh day is the most festive and is given over to processions, and the presentation of offerings to Sheriffs and other Saints.

Mohammed's Birthday.

This is the date of Mohammed's birthday, kept by the Aissouwa confraternity (see page 101), as a day of orgies.

Ramadan.

Ramadan is the festival best known in the West. It is the great Mohammedan fast when, from sunrise to sunset for a whole month, no food is eaten. One of the best descriptions is found in Burton's "Pilgrimage," and well may it be good, for it is a record of personal experience. The morning gun-fire brought him abstinence, it was his friends and companions whose irritability under the torture of hunger is described, he joined in the anxious expectation of the last hour, and in the thrill produced by the signal gun which announced that the day's fast was ended. "Al "fitar, Al fitar (*fast-break*) shout the people, and a "hum of joy rises from the silent city . . . . You "exhaust a pot full of water, no matter its size. "You clap hurried hands for a pipe, you order "coffee, and, provided with these comforts, you sit "down and calmly contemplate the coming pleasures "of the evening."

Ramadan is Islam's month of peace, warfare and quarrels must cease. In the absence of food men "have no stomach for the fight," so true it is that an army "crawls upon its belly."

Break-fast Feast.

The "Break-fast Feast" is just the natural re-action from Ramadan, and consists of general holiday making and visiting. At its close the Sultan and the local Kaids receive the taxes.

Sheep Feast.

The Sheep Feast occurs on the 10th of Dhu'l Hadjah, the last month, and commemorates the sacrifice of the ram by Abraham. The official part of the programme is carried out thus:—

"After public prayer (M'sallah) a fine ram is "led to the Kadi (*Judge*), who, with the words 'B'ism "Illah' cuts its throat.* A runner dashes forward, "and holding with his hand the poor gashed throat, "speeds to the Kasbah. Will he reach it before the "animal has breathed his last? The great crowd "waits expectant. Hurrah! the unhappy victim "was not quite dead, and all around me resound "ejaculations of "Allahumma lak el hamd" (*O God, "to Thee be praise*), and similar pious ejaculations. "This omen means a year of abundant harvest to "the faithful Moor."

* This act is announced by the waving of a cloak from the Mosque towers and a salute of 21 guns. It is usual for the private householder to cut a sheep's throat at the same time, and the sheep is eaten the same or following day.

CHAPTER III.

Guilds and Confraternities.

Nature of Confraternities in Morocco.

With regard to *confraternities* (Taifahs) Morocco is in a less advanced position than the other Moslem communities. In the latter they are few and powerful, because well organised and disciplined. In the former they appear to be concerned mainly with *religious* observances; but the Mohammedan religion is so essentially social and political that it is difficult to make hard and fast divisions. Some of the confraternities correspond more to the Western trade guilds; workmen of the same trade are grouped together with an *Elder* at the head called the Amim of the corporation, who can usually read and write. His progress in authority is marked by his appellations: beginning as "Ba" or "Abba" (*father*, the same word appears in Hebrew) he next becomes "F'Keeh" (*Savant*) and finally "Shaik." He acts as arbiter in disputes, adviser, High Priest, &c., is usually advanced in years, and his influence dies with him.

Trade Guilds.

Adverse Influences.

The principal obstacles to the power of the confraternities are (1) the "Shorfa" (descendants of the Prophet); and (2) the Maghksen (*Government*).

A Little Bit of Traditional "Desert."

(see page 17)

The former are usually too much concerned about "loaves and fishes" to merge their individualities in a corporate body, and the latter are implicit believers in the Roman proverb, *Divide et impera.*

Aissouwa and Hamadsha Confraternities.

When the great confraternity of the Aissouwa,* which includes most of the snake charmers and others of the lower orders, especially negroes to whom its gross rites, dances, &c., peculiarly appeal, seemed to be getting too powerful, the Maghksen advanced to favour the rival confraternity of Hamadsha† whose rites are fully as gross. These two powerful confraternities thus placed in competition, are so far enemies and rivals that their votaries not infrequently come to blows.

Objects of the Confraternities.

The idea of joining a confraternity seems not only that mutual help may be thus secured, but also that the good offices of the Patron Saint

* The Aissouwa are followers of Mohammed bin Aisa of Mequinez (seventeenth century) and their annual orgies take place on his birthday, kept under a compact with Mulai Ismail (ruled 1672-1727) from the 12th to the 19th Saphar. The devotees devour sheep and other animals raw, tearing them limb from limb whilst yet alive. They cut their bodies with knives, and dance themselves into ecstasies or brute passion, chew glass, thorn, &c., foam at the mouth and go through the most revolting ceremonials. They are supposed to be immune to the bite of snakes or other venomous animals. A vivid description of one of their festivals is to be found in the Rev. R. Ker's "Pioneering in Morocco."

† The Hamadsha confraternity are the followers of Sidi Ali bel Hamadsha, whose Kubba gleams white on the hill of Zarhon near Mequinez. They started as the Guild of Acrobats, but have enlarged their sphere; their feast is a few days later than that of Aissouwa, and they are little behind the latter in their extravagances. To the sound of the gimbri, tarijah, gaitah, and t'bil, they cut their heads open with axes, smash water jugs on their heads, then poise cannon balls on their bleeding craniums and perform juggling feats.

may be afforded members for facilitating their admittance to Paradise, on the threshold of which he will meet them. For better security many Moors join *several* confraternities, and this again militates against the solidarity and discipline of each separate community. The career of the wretch "Bou Hamara," "El Roghi," or whatever we may call him, who recently perished at Fez under the stern edict of Mulai Hafid (his real name was Djilali ben Dris Elyousfi Ezzerhouni of the tribe of Ouled Yousef) is an example of the power of the confraternities. After a sojourn in Algeria, he got himself named Mokaddem of the order of the Shadhoulya, forged a Sheriffian pedigree, and carried on a struggle that embittered the last years of the reign of Abd-el-Aziz, and gave even the far stronger Mulai Hafid a world of trouble.

Bou Hamara, an Illustration of their Power.

CHAPTER IV.

A Picturesque System of Saints and Saintship.

A Ride with an Hereditary Saint.

Riding from Marrakesh in company with one of the sheriffs of Tamshlohat, the present writer

remarked that as they neared their destination men would rush forward to kiss his feet. Now it was a potter taking a load of his wares to market, now a woodcutter, now just a labourer working in the fields. What is the reason for this act of vassalship, which is not usually paid to officials even of the highest rank? The answer is that it was accorded not to the temporal but to the spiritual superior, not to the Prince but to the Saint. And the history of the matter runs thus:—

The Origin of Saintship.

In the middle of the sixteenth century there lived a holy man named "Ghazwanee," a man of pre-eminence in the ranks of the "Sheiks." These mystics, like the hero of Browning's "Paracelsus," spent their lives seeking after *absolute knowledge* of God, not through tradition oral or written. The student (*Talib*) "pursues a *path*," the goal of which is *all knowledge*, that is—God. The aim of the Sheik who directs his first steps is not to impart knowledge, but to produce ἔκστασις (*a standing outside of the corporal entity*). The highest station in this mystic *path* is "Polehood" (the attainment of direct communication with the "First Cause").

Same idea in the Hebrew Prophets.

A parallel may be found in the Hebrew prophets; and as the mantle of Elijah fell upon

Elisha so did the spiritual authority* of the holy Aboo Faris (died 1485 A.D.) pass on to Ghazwanee, and from him to the Tamshlohat sheriffs.

* * * * * * * *

Tamshlohat.

One day the holy man and his disciples are passing the grave of Sheik Ibrahim in the village of Tamshlohat, half a day's journey from Marrakesh; they find it deserted in consequence of a drought. Nevertheless, Ghazwanee turns to Abdallah ibn Husain the Hasanee,† a lineal descendant of Mohammed, and "This is the place for thee, O Abdallah," quoth he. After receiving a farewell blessing, Abdallah, his wife and his son remain at Tamshlohat. At the time their sole possession (despite his descent from the

One Cow.

founder of Islam) is one cow and a bundle of palm leaves. Ghazwanee dies and is buried at Marrakesh; but still the family of three with their cow live on at Tamshlohat.

Sultans' Tax Gatherer.

The tax gatherer of the Sultan takes the cow, and the distracted owner goes to Marrakesh to

* And Barakah (*blessing*), *vide* page 201*.

† Abdallah was a scion of the Hasanee Sheriffs, who ruled as Sultans of Morocco from 1525 to 1660, when they were succeeded by the Filalee Sheriffs, to which family Mulai Hafid the present ruler belongs, see pages 118 and 139.

reclaim it. Instead of seeking the Sultan he visits the shrine of Ghazwanee and communes with his dead leader. Passing through the "New Gate" on his way home he finds there the tax gatherer with his cow. This man had been visited in his sleep by *a tall man having in his hand a drawn sword*, who commanded him to take the beast back to Abdallah. Soon Abdallah begins to work miracles for himself, and material wealth pours in upon him* until he is able to dispense hospitality to thousands of guests for whose needs he "daily sacrifices large numbers of sheep and cattle."

Ghazwanee appears in a Holy Vision.

Prosperity

* * * * * * * *

The above story of the settlement at Tamshlohat of this important Sheriffian Family was told by Sheik Ahmed, son of Abdallah, to Ibn Askar, one of the Moorish chroniclers, who set it out in his book published in 1578, whence it is extracted here.

Contemporary Authority.

* The Kubba of Mulai Abdallah remains at Tamshlohat and sanctifies the town, and the Kubbas of the city round the neighbourhood are the tombs of his descendants. The sphere of influence of the Sheriff of Tamshlohat is a large one; it extends over all the provinces of the south from the Atlas to the Oum-er-Rebbia, he is the sole proprietor of the town and neighbouring lands, and the sole beneficiary of the alms of the Kubbas; his yearly income is reckoned to be worth over a quarter of a million sterling.

Such is the authority on the basis of which rests the veneration paid to the sheriffs of Tamshlohat, and *ex uno disce omnes.* This instance is typical of the system of hereditary saints prevalent throughout Morocco. They are descendants of the Prophet and their hereditary sheriffdom entitles them to both religious and secular service.

This instance is Typical.

Section V.

History.

Told with a view to illustrate modern conditions.

Introductory Remarks.

ALTHOUGH this brief epitome of Moorish history runs to 40 pages, the space occupied is not excessive. It is true of most countries that you cannot understand *to-day* unless you know something of *yesterday*, and this truth applies with special force to Morocco, which without some knowledge of its history would be a hopeless enigma.

The anecdotes inserted are intended not only to lighten the narrative, but to illustrate *present* Moorish life. The incidents in the flight of Idris I., the building of Fez, &c., might *mutatis mutandis* happen to-day. The stories of Kahena and of Zeinab will show that women's life in the East is not the mere harem existence it is supposed to be. The picture of the future Emperor, too

poor to pay his boat hire at Sallee, and his *naïf* narrating thereof, are still typical of the vicissitudes characteristic of Moorish life and the way they are met.

The sources of information are for the most part Arab histories known as "Edrisi," "Ibn Khaldun," "Ibn Khallikan," "El Makkari," "Abd el Wahid," "En Nasiri," "Raod-el-Kartas," "El Ufrani," and "Aboulgâsem ben Ahmed Ez Ziani." I have made full use of Mr. Budgett Meakin's book, as well as that of Castellanos ("Descripcion Histórica") besides others, but I have in each case "verified the references" of modern authorities.

Historical Sketch.

CHAPTER I.

Early Days.

Legends. Ancient legends tell of Antaeus, the mighty giant son of Atlas, King of Mauretania. The monster killed all whom he could catch, to add their skulls to a mound which he was raising in

An Atlas Track.
No Road for Motors.

(see page 209)

honour of Neptune. Hercules destroyed him, and the rocks which guard the Straits of Gibraltar are known to this day as the "Pillars of Hercules."

This story points to the unfortunate experience of old-time sailors on an iron-bound coast inhabited by savage races, and the Berbers* as the original inhabitants of this district, must accept the reputation.

Punic Voyages.

Legend does not become history till the days of the Carthaginians who established colonial cities on the coast. The first historical landmark is the voyage of Hanno,† who seems (about 500 B.C.) to have coasted the African shores westwards from Carthage and as far South as Sierra Leone. The Carthaginians did not penetrate inland, and the Romans were the first civilised people to make any lasting stay.

Romans.

As far as Morocco is concerned the earliest Roman occupation dates from the fall of Ptolemy in 39 A.D.

From first to last the Roman occupation of Morocco

* The Berbers claim for themselves descent from Goliath of Gath, the Amalekite giant who fell before the pebble of David, the shepherd boy of Israel.

† Hanno's *περίπλους* (round voyage) was recorded by him on a stone in the temple of Saturn at Carthage and copied by a Greek traveller centuries later. See Pliny's "Punicis Rebus Florentissimis." The account was first published in 1534 from a MS. in the library of Heidelberg.

lasted for roughly 500 years, about the same period as their rule endured in Britain, and to this day the common name up country for Europeans is Roumi (Roman).

Count Boniface invites Goths.

In 424 A.D. we find Bonifacius, the Roman Count (Comes) of Africa, inviting Genseric the Goth to Morocco. These kinsmen of our own Anglo-Saxons accepted the invitation to such purpose as to form a Vandal Empire which lasted for about 80 years. Some ethnologists claim still to recognise traces of the blood of the fair-haired blue-eyed Goths amongst the mixed races of Morocco.

Vandal Empire.

Justinian.

Justinian, the Byzantine Emperor in 534 A.D., re-organized his African dominions and ended the Gothic dominion. The Eastern part of the Mauretanian Quadrilateral from that time remained loosely connected with the East Roman (Byzantine) Empire till the irruption of the Mohammedan invaders in the middle of the seventh century; whilst the Western part seems to have fallen under the rule of Romano-Gothic Kings of Spain. Abd-el-Rahman ben Mohammed ibn Khaldun, an Arab historian of the fourteenth century A.D., says: "During the rule of the Romans the *Berbers* professed Christianity, and paid their taxes regularly," adding, however, that some of them were *Jews*.

Christians and Jews.

CHAPTER II.

The Mohammedan Conquests.

Mohammedans Invade Algeria.

When the disciples of Mohammed broke in upon Algeria with the sword in one hand and the Koran in the other, they found a governor named "Djoredjir" (Gregory) ruling in the name of the Byzantine Emperor Heraclius.* They soon mastered the Eastern regions, and Kairouan, a town three days' journey south of Tunis, was founded in 639 A.D. as a *point d'appui* for further advances.

Okba at Tangier.

About forty years later Okba, a celebrated Muslim hero, led (678 A.D.) a raid from Kairouan and drove before him what remained of the Byzantine garrisons. He found at Tangier, ruling in the name of a Romano-Gothic King of Spain, a certain Count Julian, who sped him on his southward journey to Tarudant, no doubt mightily pleased to see the back of him. Thirty-two years later Musa-ibn-Nazair undertook a fresh expedition, and sent Tarik-ibn-Ziad, his

Spain Invaded.

* *Vide* "Abd-er-Rahman ibn Abd-el-Hakem," two copies of whose work composed in the ninth century A.D. rest in the Bibliothèque Nationale, Paris.

Berber lieutenant, across to Spain (710 A.D.) incited to do so by Julian,* Count of Algeceiras and Ceuta, now hand-in-glove with the Moors through the spirit of revenge against Roderic, at once his King and the seducer of his daughter.

"Solomon's Table" at Toledo.

The spoils of the Romano-Goths of Spain were much more rich and tempting than those of the Berbers. A certain "Solomon's Table," for instance, taken at Toledo, we hear to have been composed of emeralds, rubies, pearls, and other precious stones, and to have had 360 legs. The story of the missing table leg, and what came out of it, forms an important incident in the romantic tale of Musa and Tarik, their deeds, their ingratitude, and their misfortunes.

Seductive Castilian Beauty.

The ladies of Spain were as captivating then as now. The Arab historians tell us that Musa's son, "a man of character and ability," married King Roderic's widow, and was so enthralled that, to please her, he tried to introduce Spanish manners and ceremonials amongst his followers.

* For the romantic story of Count Julian see the various historians of Spain; Dozy and others. The tale of the betrayal of his daughter by Roderic, and Julian's revenge, are well told in Southey's poem, "Roderic the last of the Goths." Mr. Guayangos, in his English translation of El Makkari's "Mussulman Dynasties of Spain," shows that Julian definitely joined the Moors and was held in high esteem by them. He founded a family which in the third generation became Mohammedan, and can be traced *with distinction* for over two hundred years.

They resented the attempt, and the fair lady became a widow for the second time.

Subjugation of Berbers no easy task.

It is not to be supposed that the Arab enthusiasts had an easy task in subjugating and converting the Berbers; far from it. Their own historiographers state that the Berber people between Tripoli and Tangier apostasized a dozen times, and Islam was only firmly established after the conquest by Musa of El Mogreb (Morocco) and the expedition of Tarik* to Spain. "After "the Spanish conquest these allies (the Berbers) "stayed there, and from that time the nation "remained faithful and lost its ancient *habit of* "*apostasizing*."†

The Kharedjite Heresy amongst the Berbers.

Although after Musa's conquest Mohammedanism was fixed amongst the Berbers (and he fixed it by a campaign of religious teachers instead of warriors), they none the less showed their untameable spirit. Moslem Berbers holding the

* His landing place, the Hill of Tarik—"Jebel Tarik" has since become famous as Gibraltar.

† Ibn Khaldun. The same historian, in narrating the struggles between Berbers and Arabs, tells the story of how Kahena, an Amazon like Deborah, who was in command of a tribe of *Jewish Berbers*, repeatedly swept back the invaders. This chieftainess (whose name is familiar to Englishmen as Cohen) was ultimately betrayed by her own people. Before the final battle at Mount Auras (694 A.D.), knowing she was doomed to defeat, she sent her two sons over to the Arab camp. The mother fell; the sons survived, to command, as Muslims, their ancestral tribe. Could Amazonian heroism and mother's love be more touchingly exemplified?

Kharedjite* creed rebelled in 740 A.D. against the Arab Governor of Tangier and beat him in the field.

Again and again they vanquished the flower of the Arab chivalry, and were only finally worsted by Handala in 742 A.D. It was the vigour in Morocco of this Kharedjite sectarianism that paved the way for the rapid successes of Idris, a descendant of Ali, and mortal foe of the Omayyad Kaleefahs.

CHAPTER III.

Résumé, and Summary of Dynastic Rule.

General Glance.

We now approach the date when Morocco begins to cohere into a separate kingdom, and must just take a glance at the general condition of the Mohammedan world in order to "get our bearings."

* This was a sect who, scandalised by the disputes between Ali and Mo'awiya (the first Omayyad Kaleefah), maintained that the Kaleefah of Islam ought to be elected by the suffrage of all the faithful, and need not belong to the Koreish tribe (that of Mohammed). This protest against the accession of the Omayyad Kaleefahs profoundly affected the history of Morocco. Although orthodox Mohammedans in creed, doctrine and practice, the Moors are and have always been Protestants against the spiritual domination of the Popes of Islam (the Kaleefahs of Baghdad, and in later days the Sultans of Turkey).

Mohammed founded not merely a religion, but a dynasty on a religious basis, dating its events by the year of the Hegeira (flight of the Prophet from Mecca to Medina, 622 A.D.) He was succeeded by his father-in-law, Abu-Bekr, in the 11th year of the Hegeira (632 A.D.), next by Omar and Othman, his near kinsmen, and then by Ali, his first cousin and husband of his daughter Fatima. These are "the Four Orthodox Kaleefahs." Ali was murdered in 40 A.H. (661 A.D.), and Mo'awiya, belonging to a separate branch of the Koraish clan (that of Mohammed), assumed the throne and started the Omayyad dynasty. The rush to Empire was very rapid, and by the beginning of the eighth century A.D. the dominion of the Kaleefahs extended from the Atlantic to the Indus, and from the Caspian Sea to the cataracts of the Nile.

Early Kaliphate.

Wide Empire.

Then started disintegration. Idris, the first worker in the field of Moorish nationality, was a descendant of Ali and Fatima, and looked upon the Omayyad and Abassid occupants of the throne as usurpers. Abdul Rahman, who successfully separated Spain from the Kaliphate, was an Omayyad and denied their rights and those of their successors, the Abassids. Other parts of the

Disintegration started in Morocco and Spain.

world also threw off the secular suzerainty of the Kaliphate, although for the most part acknowledging a spiritual overlordship. The last representatives of the old Kaleefahs took refuge in Constantinople, and handed on their spiritual title to the Sultan of Turkey; *this title has never been recognised in Morocco.*

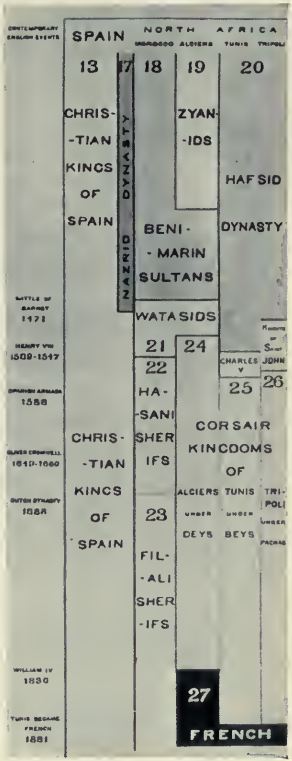
Turkish Sultan.

* * * *

I will now ask my readers to turn to the diagram which I entitle, "Key to Moorish History," which graphically illustrates the historical sequence of the Dynasties:—

The broad strip at the top numbered (1) indicates that Mohammedanism, when it first forced itself on Morocco, involved absorption into the Mohammedan Empire ruled by the Omayyad Kaleefahs from Damascus. Figure (2) shows that Spain was free from Islam till the tide of conquest crossed the straits in 711 A.D. In (3) is recorded the fact that the Abbasid Kaleefahs ousted the Omayyads over the whole Mohammedan world except Mussulman Spain. The next secession from the Mohammedan Empire is denoted by (4) showing Morocco under the Idreesi Dynasty, whose rule gradually tapers off to nothingness before the encroachment of the Berber Tribes (Figure 5), which involved a return to chaos.

Figure (6) marks yet another secession from the domains of the Kaleefahs, the formation of a Kingdom of Afrikiya



KEY TO MOORISH HISTORY.

(see opposite page)

(Algiers—Tunis—Tripoli) under the Aghlabids, who handed it on—Figure (7) to the Fatimids, and (8) to the Zayrids. We see from Figure (9) that the Hammudids formed a kingdom carved partly from the chaos of Morocco and partly of Algeria, extending later into Tunis, but losing all their Moroccan territory to the Almoravides. These latter (Figure 10) restored order in Morocco and extended their rule to Spain, where a succession of minor dynasties, (Figure 11) had taken the place of the Omayyads of Cordova.

Figure (12) denotes the high water mark of the Moorish Empire, the rule of the Almohades, who lost indeed in Spain to the Christians (Figure 13), but joined Algeria and Tunis to Morocco.

Special interest attaches to Figures (14) and (15), which speak of the Crusades. Robert, the Norman Count, of Sicily, held Tunis and Tripoli, a little slice from Islam re-absorbed by the dynasty of Saladin (Figure 15) the adversary of our Richard Cœur de Lion.

We are reminded by Figures (16) and (17) that in the break up of the Almohade Empire two independent kingdoms—those of the Hudids and the Nazrids—were formed in Spain. Boabdil, the last of the Nazrids, saw Spain cleared of Mohammedanism.

The Beni Marin tribes (Figure 18) wrested Morocco from the Almohades; the Zyanids (Figure 19) took Algeria, and the Hafsids Tunis and Tripoli (Figure 20). Algeria was reconquered by the Beni Marin kings in 1352 A.D., and the Moorish Empire thus constituted was handed on to the Watasids (Figure 21) who lost Algeria, and the "Empire"

of Morocco in its present dimensions was transferred to the Sheriff dynasties of the Hasanee (22) and the Filalee (23). To the latter family belongs Mulai Hafid, the ruling prince.

The Corsair Kingdoms of Algiers (24), Tunis (25), and Tripoli (26), continued to hold sway till modern times, when a new factor was introduced: that of France, who—in the interests of humanity—took first Algeria, and next Tunis, and . . . . . perhaps the end is not yet.

CHAPTER IV.

The Coming of the Idreesi Family.

Strangers in Alexandria

At Alexandria, the capital of Egypt, in the month of Dou'l hija, 169 A.H. (June, 786 A.D.), two men stand gazing at the façade of a private house. One of them, whose dress and appearance bespeak his gentle birth, is young and beardless, the other in the flower of manhood. The master of the house coming out at that moment salutes them and asks why they are looking so intently. He is told that they are admiring the architecture. "You are strangers, then?" "May our coming find favour in your sight, we are strangers." Further converse shows that the new comers are Idris and Rasheed, master and man, fugitives

from Mecca, where defeat and death had recently befallen Idris's father, Imaum Mohammed, fifth in descent from Fatima the daughter of the Prophet and Ali his cousin. They are welcomed by the Egyptian, himself a man of Mecca, who takes them into his house and entertains them with lavish hospitality. But the Governor of Egypt, fearing the power of the victorious Abasside Kaleefah, bids them begone, and the fugitives make their way first to Tangier (then the capital of El Mogreb), and finally to Walily*, situated on the Zarhoon Mountains between Mequinez and Fez. After six months' sojourn Idris is proclaimed king (24th Ramadhan, 788 A.D.), and thanks to his hereditary saintship and vigorous personality, soon extends his rule eastwards to Tlemcen, and south-westward to Rabat and Sallee, in fact, over what soon becomes the Northern Kingdom of Fez.

Fugitives from Mecca.

Refuge in Zarhoon Mountains

Such is the start of settled Mohammedan rule in Morocco, and such the beginning of the famous line of Idrisi sheriffs. It is worth noting that the Arab historian† states that "in the country at "the time there were but a few Mussulmen; "Christians and Jews were numerous, and Idris

The Conquest of Idris.

* Volubilis, near which stands the Zaouia of Moulai Idris.
† Salah ibn Abdel-Halim, who wrote in 1326 at Fez.

" made all accept the teaching of Islam." His coins bear the names of the towns of Tudgha and Walili (*Volubilis*).

The rapid successes of Idris I. were due to (1) the fact that many of the Berber Muslims were Kharedjite (see page 114), and (2) that, as the Arab historians state, "the greater number of the inhabitants were Christians and Jews whom Idris forced to join his faith."*

Assassination by a tool of Haroun-al-Rashid.

After ruling for three or four years, Idris perished, assassinated by a tool of Haroun-al-Rashid, Kaleefah of Bagdad, and hero of the "Arabian Nights." His enmity to Idris arose from the superior hereditary claim of the latter to the chieftainship of Islam. The infant son of Idris I. was trained by Rashid, the old servant and comrade of the father.

Contemporary Potentates

The closing years of the sixth and those starting the seventh centuries were big with fate. Charlemagne ruled the centre of civilization, at one end of which Alfred the Great (England's darling) struggled against the Danes, whilst at the other end Haroun al Rashid reigned over the Mohammedan Empire, then at its brightest era.

A Country Scene.

On a fair hillside clothed in verdure and forest a young Moorish noble is busying himself and a

* Roudh el Kartas, and Ibn Kaldoun.

few followers. It is February, in the year of our Lord 808, and the country shows the tender green due to the influence of spring. An old hermit whose crucifix betokens his creed, and whose solitude has been disturbed by the bustle, asks him what he is doing. "Building a City" is the curious reply. The answer seems to awaken the old man from the lethargy of age and, "If this be so, O Emir, I have good tidings for thee," quoth he. He then narrates how his predecessor at the hermitage told him that a city named "Sef" had been located there 1,700 years ago. The "Book of Knowledge" of this predecessor had also stated that "one day a son of "the Prophets should come and rebuild, his name "shall be Idris, and his achievements great: he "shall plant Islam here, and it shall endure for "ever." "Praised be God," said Idris, and starts digging the foundations of Fez.

A Christian Hermit.

Idris II. founds Fez.

* * * * * * * *

This Idris was the son of the founder of the Northern Kingdom, whose mountain fastness of Walili, the cradle of his father's power, had become too straitened for his extended rule.

Rapid Growth.

The choice of the site of Fez was truly inspired, and the city grew quickly. It was added to extensively by Yahya I., who came to the throne in 848-9, and who gave the site for the famous Mosque "El Kairoueen." The original edifice was built by a rich and pious Tunisian lady named Fatima Oum-el-Benin (*mother of two sons*) in 859 A.D. The minaret was finished in 956, and surmounted by the sword of Idris II., which was causing strife amongst his descendants.*

"El Kairoueen".

* * * * * * * *

Decline of Idrisi Dynasty.

One of the famous *mots* of the great French detective Lecoq is "*Cherchez la Femme*," and certainly the *mot* seems applicable to the fall of dynasties. Yahya the second (fifth in the line from Idris) "was a man of depraved morals, and "violated a pretty Jewess named Hanyna" (*Roudh El Kartas*). This rape cost Yahya his life and his family their throne by starting a series of insurrections which finally ended the dynasty. Soon one, surnamed "The Stranger," arose, established himself in the mountains, and captured part of Fez.†

"The Stranger."

* See page 168.

† It will be seen from the description of Fez, page 164, that this city was divided into cantonments, which were often hostile to one another, and even supported different candidates for the throne.

Yahya IV. (904-922 A. D.) lost his capital city to a Miknasian Berber Chief, and the greater part of his dominions were taken over by the Miknasi Berbers. Hasan, the last of the line, surnamed "The Vein-tapper,"* on account of his prowess in deeds of blood, succeeded in capturing Fez for a while:—

Capital Lost.

"The Vein-Tapper."

"..... the rescued banner rose;
"But darkly closed the war around
"Like pine tree rooted from the ground
"It sank amid the foes."

The "Vein-tapper" perished, and the last of the Idrisi family lingered on as predatory chieftains in mountain fastnesses; while a series of obscure and barbarous Berber Chiefs occupied Fez one after another, and amused themselves with the title of King.†

Fall Finally Complete.

CHAPTER V.

The Builders of Empire.

Zeinab was not only beautiful but wise, and had espoused Lacout, the Emir of the Berber

A Fair Princess.

* El-Haddjam.

† Even when moribund the vigour of the Idris blood came out. When the Berber contingents passed into Spain with the object of aiding El Mostain; the Hammudids, who were descendants of Idris, took part in the expedition and founded the Hammudite dynasty of Spain.

Principality of Aghmat in the S.E. district of Morocco. She and her husband Lacout flying from the Almoravides took refuge at Tedla in the Atlas, but thither their foes made a sudden raid and killed Lacout. Abu-Bekr, son of Omar, led these Almoravides, a swarm of "veiled horsemen" whose shields were of buffalo hide,* and he married the charming widow.

Her Husband killed, is consoled by the Victor.

Whilst in Europe the Norman Duke was preparing with his legions to carry the Pope's blessing by force of arms to the Anglo-Saxons, Abu-Bekr and his fiery Lamtuna, burning with religious zeal, burst in upon the backsliding tribes of Morocco. Zeinab accompanied him; and—when he was recalled by dissensions to cross the Atlas back to the cradle of the race—he temporarily divorced her and left her with his legions in charge of his cousin Yusuf, son of Tashefyn. The latter continued his kinsman's conquests and not only captured Morocco, but the heart of Zeinab.

The "Lamtuna" invade Morocco.

Zeinab and Yusuf.

* * * * * * * *

* From their wearing the "Litham" (veil) these wild Berber horsemen were called "Mulaththammin," and from their buffalo hide shields "Lamtuna." They inhabited the country between the Atlas and the Sudan and (after their own conversion) waged "Holy War" against the blacks of the Sudan. The Almoravides were just in the full flush of a newly acquired faith. The name "Al-Moravide" is a corruption of Morabethyn (or Marabouts) see page 117, and marks them as a horde of devotees.

An Arab Encampment.

In course of time they hear that Abu-Bekr is returning, his task accomplished. Then comes the trial of woman's wit. "Go and meet Abu-"Bekr at the head of thine army, O my "husband, and refrain from dismounting when "you see him, showing him none of the customary "courtesies. But offer him abundance of rich "presents *such as are not to be obtained in the* "*Sahara.*" Yusuf follows his wife's instructions and Abu-Bekr finds himself brusquely received. Next looking at Yusuf's retinue he asks, "Why so many?" "To serve me against my "foe" is the reply. Then come the train of presents, and Abu-Bekr understands that they are valedictory. Characteristically he bows to "Kismet," gives Yusuf his blessing and retires to wage "Holy War" in the Sudan till his death.

Woman's Wit.

Abu-Bekr Puzzled.

* * * * * * * *

Yusuf finished his conquest and founded the Almoravide Empire. He reigned 47 years and built Marrakesh in 1062 A.D., and with true desert simplicity worked with his own hands at the erection of a mosque—on the site now called the Sur-el-Khair. Seven years later he took Fez

Yusuf Triumphant.

(1069 A.D.). He crossed to Spain at the request of the Mohammedans, there to fight Alfonso VI. of Leon, whom he conquered. He then forced the Spanish Moslems to acknowledge his sway. His son Ali who succeeded was born him by a beautiful Christian captive.

* * * * * * * *

The Almohades succeed the Almoravides.

After 90 years of Almoravide rule the kingdom fell into the hands of the Almohades, who made of Morocco a genuine Empire.

CHAPTER VI.

The Glories of Empire.

Origin of Almohade Power.

Again the change of dynasty had its origin in a religious "Revival." A desert Berber tribe inflamed with reforming zeal, rushed upon the settled kingdom and subjugated it. Mohammed, son of Tumart, the originator of the movement, was a man of mark. He was originally a poor student who visited the East and acquired a

reputation for sanctity.* As a mystic reverenced under the title of "Mehdi" (*the directed of God*) he found refuge in the Atlas Mountains not far from Marrakesh, and passed on his mission to Abd-el-Mumin, who took the Southern capital by force of arms in 1147-8 A.D. Abd-el-Mumin is the favourite hero of Moorish history. He was a great horseman, his skin was white and cheeks ruddy, his eyes dark and his beard thick. He was learned in "the Law and the Prophets" and a devoted lover of poetry. But, above all, he was a great administrator, and passed on an organized Empire to his descendants.†

A Preux Chevalier.

It was in his time that Sicily was ruled by Norman Counts, and the two Rogers, father and son, were men of great ability. They took Algeria, Tunis and Tripoli, and would have carried their conquests further‡ (*says the Arab historian*) *but for a quarrel which resulted in war with the Byzantine Empevor, whom they defeated and bearded in Constantinople.*

Norman Counts in Sicily.

* He was not particular as to the means. When he was beaten, he got some friends to allow themselves to be buried alive with breathing holes arranged. At night he took his followers to the battlefield and addressed questions to the faithful dead. He was answered by his confederates who told of the glories of Paradise. When the dupes had gone, he buried his friends in real earnest. "Dead men tell no tales."

† One of the towns re-established by Abd el Mumin was Mequinez (1150 A.D.), and the water supply of Sallee was laid on by him. He also built the castle at Gibraltar (1161 A.D.).

‡ After the death of the second Roger, his son Gregory lost Algeria and Tunis to Abd el Mumin, who thus extended his Empire till it included Spain and the whole of North Africa.

The Student.

Abd-el-Mumin's son, Abou Yakoub Yussef, who succeeded him (1163) was a great student,* and administrator, who would be better known to history, but for his eclipse by his more famous brother "El Mansur."

The "Victorious" Sultan.

The greatest of this family was Abou Yussef Yacoub, who is usually known emphatically as "El Mansur" *the Victorious* (sometimes written Almansor). He beat three Christian Kings combined (Kings of Castille, Leon, and Aragon) on the field of Alarcos (1195 A.D.). Of an early adventure of his, the following tale is told:—

A Mighty Host.

* * * * * On his return from one of many victorious campaigns in Spain he sojourned with his army at Sallee. Their number was too great to be accommodated in the town, so an encampment was set up for them on the other side of the River Bou Ragreg. When the Emperor visited this camp and saw its mighty numbers he was overcome, and prostrating himself with true Oriental ecstasy of feeling, he aroused his courtiers' curiosity. This he satisfied

* Averroes, one of the most famous Muslim philosophers (his proper name is Abu-'l-Welid-ibn-Roshd), was at one time imprisoned by him because he wrote "Venus then is one of the Divinities"—a gloss on a classical author. He was liberated afterwards on being better understood and accompanied the succeeding monarch, El Mansur, as a close friend into Morocco, where he died.

by narrating how many years ago three travellers wanted to cross the river. They had so little money that the ferryman could only take two. "Well, take my clothes," said the youngest of the three, "and I will swim." This was done; but half way across he got tired, and resting his hand on the gunwale had it so soundly rapped by the boatman, that, for very pain, he could scarcely struggle over. That swimmer was El Mansur himself, who thus rebuked the flattery of his retinue.*

A Story of Old Days.

A Royal Swimmer.

* * * * * * * *

On the site of his camping ground he erected the Royal City of Rabat (1197 A.D.) with its far famed "Hassan" Tower.† The "Giralda" Tower at Seville, and the "Kutubeeyah" at Marrakesh, are also his work. To him is also due the water supply in the latter city which he treated as his metropolis.

Buildings.

At the beginning of his reign Turks came in from Egypt (1186-7) and were enrolled in a troop of mercenaries attached to the Emperor, but never won a foothold in the kingdom.

Turkish Janissaries.

* This story is told by the Arab historian Abd El Wahid, writing in 1224, about 40 years after the occurrence.

† See page 187 and footnote.

Embassy to John "Lackland."

The reign of El Mansur's son is remarkable only for an embassy sent by King John of England to solicit help against his rebellious Barons. The story is told by Matthew Paris, one of the Ambassadors sent being Robert, afterwards Abbot of St. Albans.

Another Inrush from the Desert.

The reign of the Almohades endured 148 *years,* and gave way before a third torrent of desert tribes inrushing from the desert, fired with religious zeal, and ambitious to "clean out the Courtyards of the Almighty."*†

CHAPTER VII.

The Empire Crumbles.

Descent from Mohammed.

Like all other families who obtained the throne and whose leaders claimed to rule as "Prince of the Faithful," the Beni Marin chiefs wished to establish a descent from the prophet. But that

* From the Proclamation of Ibn Tumart 1121, to death of Abu Debbus in 1269.

† Ibn Kaldun tells us that El Mamum, one of the later Almoravides, became sufficiently philosophical to rebuke those who believed in the "Mehdi" Mohammed Ibn Tumart. One of his discourses from the mosque pulpit contained the following: "Call not Ibn Tumart 'the sinless Imaum,' call him rather the wretched sinner and imposter. There is no Mehdi but Jesus of Nazareth." Strangely must this have sounded to the simple and credulous zealots of the desert.

meant *Arab* not *Berber* descent, and it was notorious that the Beni Marin were Berbers and spoke that language. Consequently their chronicler composed a pretty story of how a fair Arab damozel courted by four admirers gave herself to one, and had to seek refuge from the others with her husband (also an Arab) in the tents of her mother's family (Berbers), where the family forgot Arabic and learned Berber. From this Arab stock (so the legend runs) sprang the tribe of the Beni Marin.

A Pretty Fiction.

The fact seems to be that the Beni Marin were Berber nomadic tribes, who like the Almoravides (Lemtuna) were in the habit of crossing the borders into Morocco during the summer, in order to pasture and water their flocks and herds.

Beni Marin Berbers.

The Spanish wars of the Almohades had been a serious drain on the population, in much the same way as the Napoleonic wars of France, with the additional intensity that when the Moorish warriors went to Spain they took their families with them and stayed there. The fact that the Almohades employed not only a "Black Guard" of mercenary negroes but some thousands of *Christian troops*, points emphatically to this depletion of native Mohammedan warriors. The

Depletion of Population

Raoud el Kartas.

Beni Marin historian—Abou Mohammed Salah—(writing in 1326 A.D., the heyday of their prosperity) states that in the summer of 1216 A.D., these nomad Berbers, on their summer visit to Morocco, found the country largely depopulated, and instead of returning to the desert settled there.

A "Piecemeal" Conquest.

The fanatical instincts and customary restlessness of the new settlers were successfully played upon by their leaders, and to use the Arabic historian's expression—they "devoured the kingdom piecemeal." But a well organized Empire like that of the Almohades did not fall without a severe and prolonged struggle, and as late as 1244 A.D. the Almohades won a great battle and killed the ruling Emir of the Beni Marin. South Morocco was not finally subdued till the capture of Marrakesh in 1272 A.D.; Tangier held out till 1273.

Devastating Effect of the Civil War.

The continuous fighting and struggles that went on, and the final victory of the more barbarous party, caused a widespread destruction and disunion from which Morocco never recovered. None of the Beni Marin Sultans displayed the organizing power of the Almoravides and Almohades, and the lack of centralized

AMZMIZ

Nestling at the foot of the Atlas.

(see page 208)

government from which the country is still suffering is largely due to the anarchic struggles of this period. The Almohade battles were battles of an Empire against external foes, those of the Beni Marin the outcome of internal internecine strife resulting in destruction. They fought indeed in Spain, but as allies not as masters* of the Spanish Moors.

Allies not Masters in Mohammedan Spain.

Their chief constructive work was the building of New Fez (Fez el Jedid) in 1276 A.D. Indeed Fez was as essentially the metropolis of the Beni Marin, as Marrakesh was of the two preceding dynasties. It was adorned by the former with the Library Mosque and many other fine buildings.

"Fez El Jedid" Built

In 1374 the constant bickerings which characterised the Marinid dynasty came to such a pitch that the kingdoms of Fez and Morocco were split at Azimur, the line of demarcation being the river Bou Oum er-rebbia; it was re-united later; but as a sign of decadence the fact is significant. Christian Spain was rapidly ousting the Moorish rulers, Tunis and Tripoli had gone for ever.

Split in Empire.

* See the reply to Alphonso's legatees by Abu Yussef Yakub in 1276—"Address yourselves to Ben el-Ahmar (Moorish King of Grenda), I am "but a guest from abroad."

Finally in 1471 the last direct descendant of the Beni Marin dynasty was assassinated.

Throne goes to Collateral Branch.

El Wattas of Arzila, belonging to a collateral branch, succeeded to the throne, and his, the Wattasid dynasty, endured for nearly 100 years. It is difficult to ascertain the extent of their dominions; but certainly the Portuguese held many of the principal towns on the Atlantic seaboard, and drew tribute from the tribes in the immediate neighbourhood.

Formation of Corsair Kingdoms.

By the time the Wattasid dynasty ended, the Corsair Khayr-al-din (Barbarossa) had conquered Algeria, Tunis, and Tripoli in the name of the Ottoman Turks, under whose nominal suzerainty they remained till the French took possession to the great relief of all concerned.

CHAPTER VIII.

The Rise of the Sheriffs.

South Morocco united

In the early part of the sixteenth century the chiefs of South Morocco took counsel together on the sad plight of their country, and agreed to

unite under one of the Sheriffs,* named Mohammed El Kaim,† "the Upright by Command of God." This gave the signal for a holy war; the Portuguese were driven out of most of their recent acquisitions, and the Turks hurled back to Ifrikiya.

under Sheriffs.

The setting up of these Sheriffian rulers was really a reversion to the Idreesi dynasty, both families claiming sovereignty through right of descent from Ali and Fatima.

It was just at this period that the Ottoman Turks established their authority in Ifrikiya (Algiers, Tunis, Tripoli). They entered Fez in 1554 A.D., but were soon driven out again, and in 1557 A.D., the reigning Sheriff in Morocco formed a project of invading Egypt in revenge. He was, however, assassinated by Turkish emissaries.‡

Turks in Algeria and Tunis.

In 1523-4 A.D. the new rulers occupied Marrakesh; in 1548 Mequinez; but when the Sheriff Abou Abdallah El Mahdi advanced to Fez he besieged it in vain. Then came to him

Advance to the North.

* Descendants of the Prophet through Ali and Fatima. see page 119.

† He was buried at Foughal, in Haha, close to Abou Abd S. Meh. ben Sliman, and afterwards transferred to Marrakesh.

‡ The poet hath said, "Beware of trusting the word of a Turk even "when his piety is such that he can fly in the clouds. If he is good to "thee 'ti a mistake on his part, if he is evil 'tis from his father and "mother."—So says Mohammed Esseghir Ben Elhadj bin Abdallah El Ufrani, writing in the middle of the seventeenth century.

Abou Errouain, and said, "Will you buy Fez of me for 500 dinars?" Being refused, "You sha'nt get it *this year* then," said the holy man. Eventually the Saint got his dinars, and with the words "Fez is yours at the end of the year," distributed the money to the poor. The Sheriff entered Fez in 1549, in accordance with the promise bought from the "Holy Prophet."

A "Saintly" Bargain.

One of the Sheriffs (Abu-Marwan Abd el Malik) obtained the throne by force of arms from his nephew, who fled to the Portuguese and induced Don Sebastian to invade Morocco with an enormous army. He was defeated at Alcazar and killed, as also was his protégé. The victorious King died of sickness on the day of victory, which, as it cost the lives of three Royal personages, is often known as "the Battle of the Three Kings."

Battle of the Three Kings at Alcazar.

In 1591 a memorable expedition was made to Timbuctoo, where the negroes pleaded for quarter with the words, "We are brother Muslims." This raid resulted in the transport to Morocco of much treasure, and ivory, both black and white.

Expedition to Timbuctoo.

"My Lady Nicotine" is said to have first come to Morocco in 1592 riding on an elephant from the Sudan, and the legitimacy of her cult has

Introduction of Tobacco.

since formed a serious subject of theological controversy.

Five years' Anarchy.

One of the unhappy incidents of the first (or Hasani) line of Sheriffs was the five years' anarchy which subvened on the death of Abul-Abbas-Ahmad (1603 A.D.). The successful candidate was Zidan (a son of Abul-Abbas), who was assisted by 200 English adventurers under Captain John Giffard.

Series of Sordid Squabbles.

These troubles became chronic, and from this time onward the history of the kingdom under the Hasani Sheriffs forms one sad series of sordid squabbles, during which the country was torn to pieces.

CHAPTER IX.

The Filalee Sheriffs.

Undoubted descent from Mohammed.

The Sheriffs of Sigilmassa* can undoubtedly trace their genealogy back to the Prophet Mohammed through Ali, at once his cousin and son-in-law. They are therefore by birth the rightful successors to the Kingdom of Idris. Mohammed is said to have given the protagonist

* The old capital of the oases of Ta-f(h)ilalt (the place of the Hilali Arabs) hence the name "Filali Sheriffs."

of this family a fief in Hedjaz, the Eastern division of Arabia. The first of the family to settle in Morocco was Moulai El Hasan, son of Kasim, at the end of the thirteenth century, on the invitation of the inhabitants, "in order that their date crops "might be blessed by the presence of direct "descendants from the Prophet." *

A Blessing to the Date Crops.

Mulai Eshsherif, one of the heads of the house, and a favourite leader against the "Infidels" about the middle of the seventeenth century, quarrelled with the people of Tabou' asamt. His son, Mulai Mohammed, captured their citadel, and in revenge the father was imprisoned by the Kaid of Sigilmassa. During his captivity he was attended by a mulatto concubine, who became the mother of the famous Sultan Ismail and his brother Mulai Mahdi. Meanwhile, his son Mohammed stirred up the people of Sigilmassa, ousted the Kaid and formed a little kingdom in the Sus.

Father and Son.

Mulai Ismail born.

Thus began the advance to the throne of the Filalee Sheriffs. The first to rule the whole realm was Rashid (called the "Great Tafilatta"), brother of the Mohammed just mentioned. The

The "Great Tafilatta."

* *Vide* the "Kitab Elistiksa" of Ahmed ibn Khalid Esslaoui En-nasiri: the date-palms of the oases of Tafilalt are still (and justly) famous.

present occupant of the throne, Mulai Hafid, is a direct descendant of the same family.

Tangier becomes British.

At this time (1662 A.D.) *Tangier was handed over to the British by the Portuguese as part of the dowry of Catherine of Braganza* (*on her marriage with our Charles II.*).

Mulai Ismail on the Throne.

By far the most remarkable member of this dynasty was Mulai Ismail, who succeeded in 1672. His favourite city was Mequinez, which he practically rebuilt. He organized the tribes into "Guish" and "Naiba" (see page 38).

A Black "Prætorian Guard."

At his death there were 150,000 "Abids" (black mercenaries) half concentrated at Elmhalla, the rest dispersed in various garrisons. They were well armed and trained, and their offspring provided for. After the age of 10 years the children of these soldiers—boys and girls alike—were taken charge of by the Sultan and educated at his expense.*

* The education given to the boys is interesting. First they are divided amongst artificers, masons, blacksmiths, &c., and after three years' apprenticeship were expected to perform the duties of craftsmen. They were then for a further three years trained to arms, military manœuvres, horsemanship, &c. Finally they were married to the female wards of the Sultan and ordered to take their place in the ranks. They were given land and materials in their garrison town, and expected to build a suitable dwelling.—See the Arab historian Ahmed bin Khalad Ennasiri Essloui, who quotes from the Register of Mulai Ismail's Secretary.

Aggression of Ismail,

By 1104 the Sultan had left to no tribe in El Mogreb either arms or horses. All were in the hands of the Abids (his guard) the Oudaia, the Ait Zemmour and the Riffs, who were waging Holy War at Ceuta.

His Victories,

Through Ismail's energy and army organization the coast towns were cleared of Europeans, Tangier was taken from the English (1683), Larache and Arzila from the Spaniards (1689).

His Character.

By the Moslems he was revered as a Saint, and a mighty prince, "the Bulwark of Islam." By the Christians he was represented as Barbarity personified. The truth, as usual, lies between these two extremes. His personality was commanding, like that of our own Henry VIII. He was cruel when thwarted; but on the whole suited his times and his subjects. His amorous aspirations after the hand of the daughter of La Vallière and Louis XIV., only indicate an ignorance of the social conditions of France. *

Woos a French "Princess of the left hand."

* One of the Redemptionist Fathers (Pere Busnot) gives this portrait of Ismail at 80:—"He is of middle stature, his face somewhat long and lean, his beard forked and quite white, his complexion almost black with a white spot near his nose, his eyes are sparkling and his voice strong. He vaults upon anything he can lay his hand on, and it is one of his common diversions at one motion to mount his horse, draw his cimiter and cut off the head of the slave who holds his stirrup . . . He changes his clothes three times a day . . . He has a ready and spritely wit, anticipates the thoughts of such as apply to him, and his answers are short and pithy."

A Moorish "Front Door."

(see page 52)

Puppet Sultans.

The consequence of this turning of the army into a vast "Prætorian Guard," was that at Ismail's death (1727) the troops took charge, and in five-and-twenty years six Sultans had been alternately appointed by them and deposed. At length salvation came again from the South. Sidi Mohammed bin Abdallah raised an army from Marrakesh and the neighbourhood capable of beating the black guards and restoring order. This able Sultan established a regular intercourse with foreign courts. He built Mogador and established it as *the* port of Sus, a punishment for his rebellious subjects at Agadir.

Order re-established.

Turmoil and Cruelty.

It would be vain to record the endless series of petty brawls which ensued on the death of Mohammed XVII. who succeeded Sidi Mohammed. We need not take as gospel all the revolting stories of diabolical cruelty that find currency in most Christian "Histories"; but those days of internecine strife were probably bloody enough without exaggeration. Amongst other figures that of Suleiman (Mulai Sliman bin Mohammed 1795-1822) appears to bear some redeeming traits. He finally suppressed piracy, and expelled the Turks from Oujda and the adjoining district, "which they had set to work

Suleiman's Reforms.

to administer during the late interregnum" (*En Nasiri*). Suleiman abolished the "Meks" (town dues),* relying solely on the "Achours" (port dues) from Christians and Jews, and "Zekats" (duties levied from Arab merchants). He did much for the restoration of the buildings at Fez, and ended a successful reign of 27 years by selecting a nephew to succeed instead of a son, the former being the more worthy.

CHAPTER X.

Modern Times.

French in Algeria.

It was during the reign of Suleiman's nephew, Abd-er-Rahman, that the French took Algeria, when all the authority of the Moorish Sultan was strained to keep his subjects from joining in "Holy War"—to share in the fate of the Algerians. As it was, the subsequent fighting in Algeria resulted in a war with France, decided by the battle of Isly (1844). In the subsequent "rectification" of the frontier between Algeria and Morocco, the French recognised that the important oasis of Tuat was Moorish.

Oasis of Tuat.

* They appear to have been subsequently re-imposed.

Abd-er-Rahman laid out the Agudal Park at Marrakesh. This consists of a series of gardens each with its name and gardener, planted with one or more kind of fruit tree (olives, plums, pears, oranges, &c.), and containing various flowers and herbs imported from abroad as well as native; the whole forms a really noble park.

Agudal Park, Marrakesh.

* * * * * * * *

Ceuta had been Spanish since 1688, and it was the custom for the Christians to build wooden blockhouses for collection of dues on the boundary, whilst on their side the Moors built similar constructions. In 1858 the Spaniards erected a building in stone and flint and put their flag upon it, calling it "La Corona." The neighbouring Moors asked them to pull it down and revert to the old custom; the Dons refused, and a Moorish mob demolished it. This resulted in war, and the victorious Spaniards exacted an indemnity of £14,000,000 sterling, which was liquidated by a charge on the Customs, these being placed in the hands of European officials.* In 1868 was held the "Crystal Palace Market"—

Spanish War against Mohammed XVIII.

Paris Exhibition 1868.

* Besides this, under the resultant treaty of 1860, the Spaniards were to have the right of chastising the Berber tribes in the neighbourhood, without declaring war on the Sultan. It is in exercise of this part of the treaty that war went on during 1909.

in other words Napoleon III's. Great Exhibition at Paris. The Sultan of Morocco sent a special envoy with an exhibit of the various products of his country.

The Sultan Mulai el Hasan III., who succeeded in 1873, ruled for 21 years and ruled well. He kept his turbulent subjects in order, by constantly touring round with his army and established his authority in Sus. On his death the throne passed to Abd-el-Aziz, who succeeded peacefully in 1894. At first he was governed by his Regent, Si Ahmad, whose administration was good, but after the attainment of his majority in 1900 he took over the reins of Government and proved himself incompetent to drive his restive team.

Abd-el-Aziz comes to the Throne.

The stormy "Conference of Algeceiras" * was held in 1906, as a result of bickerings between France and Germany.

Algeceiras Treaty.

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* The principal regulations exacted by the "Algeceiras Conference," which started its session on July 30th, 1907, were the following:—

(1) Police to be placed under the authority of the Sultan, and to be recruited by the Maghzen (Moorish Government) from Mohammedans.
(2) This police to be officered by French and Spanish instructors, selected by France and Spain and approved by the Sultan.
(3) Their total effective to be 2,000 to 2,500; and
(4) Their Inspector General to be Swiss.
(5) A State Bank with power of issuing notes to be established.
(6) Foreigners to have the right of acquiring land and of building.
(7) On the frontiers of Algeria the enforcement of regulations to be the exclusive right of France, and on the Spanish frontiers that of Spain.

Casablanca Riot.

In 1907 the French Government revenged a riot at Casablanca, wherein some of their subjects were slain, by bombarding Casablanca and landing an army. This resulted in fresh diplomatic struggles between France, Germany, Great Britain, and other Powers.

Mulai Hafid succeeds.

Following on this activity on the part of the "Infidels," the religious instincts of the Moors were roused and taken advantage of by Mulai Hafid, the brother of Abdul Aziz and Governor of Marrakesh. His strength lay in the South (whence most of the religious revolutions have arisen), and he finally vanquished Abdul Aziz in 1907. Mulai Hafid is much stronger than his brother, and is likely to consolidate his rule if he can raise money without involving himself in foreign complications in the process.

Section VI.

Topography.

The Moorish Towns.

I HAVE classified the Moorish towns, and given a few words to each class.

Details to be found in the description of the two capitals, Marrakesh and Fez, are not repeated, and typical sketches of journies to these two cities from the coast are inserted to indicate "how we get there."

The contents of this section are :—

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VII.—The Coast Towns—

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CHAPTER I.

The Moorish Towns.

General Remarks.

No great Industrial Centres.

Morocco is essentially an agricultural and pastoral country, so that the great towns to which we are accustomed under modern European industrial conditions do not exist. At the same time the country has always been practically self-supporting, so that such articles as are needed by the people are for the most part made in the country.

No Roads or Railways.

Owing to the absence of railways and roads the transport is entirely conducted by means of camels,

mules, and horses, and—in order to maintain an adequate supply of these beasts—their export is forbidden.

Morocco full of Small Country Towns and Walled Villages.

The net result is, that with the exception of the open ports on the coast, the three "Imperial Cities" (*i.e.*, seats of Government) and a few "Holy Cities," there are no great collections of centralized life. The country is, however, full of walled villages and small towns, the latter but a grade above the former. These have arisen partly from the natural gregariousness of man, partly from a desire for mutual protection, and partly from the necessity for a centre for the exchange of commodities.

General Plan and Architectural Details.

It would be useless to go through a list of names and descriptive details which would weary by monotonous repetition. I shall therefore deal with the towns generally under classified headings. The main architectural details and planning will be found in the descriptions of Marrakesh and Fez.

THE FAMOUS KOOTOOBEEYAH MINARET.

(see page 157)

CHAPTER II.

Route to Marrakesh from Mazagan.

We ride through the new part of the town parallel with the seashore, past the trading "Stores" and soon, the abodes of men left behind us, we emerge into the open country. As the ground rises slightly, we overlook the Bay of Mazagan on the left, whilst on the other hand rises a small hill on which nestle some Moorish country dwellings. Before we wheel to the right round a spur of the hill, our "Makhazni" (*Government soldier*) bids us take a last look at the city. After a few minutes' enjoyment of this truly charming view, we turn resolutely inland.

"Good-bye" to the Sea.

We make a short first day's ride* and encamp in a walled garden planted with fig trees. It is evening, and cattle, goats, and sheep are being driven to the water close at hand. Herd boys tootle on reed pipes; women come, pitcher on head, to draw water, as Rebecca did of old.

A Peaceful Evening in "Old Testament Surroundings."

In hopes of peaceful slumber we go to rest; but alas for human hopes! In the night a thunder-

* This is always advisable, as any articles left behind or forgotten can be sent for; and the precaution is usually adopted, especially by the experienced traveller.

storm bursts overhead, and—owing to the slackness of our tent ropes—the canvas "sags," and we get wet.

"Eating Bread and Honey."

The morning breaks fine, and we enjoy a brisk ride of two or three hours to a Sok (Market Place) where it happens to be market day. We buy half a sheep, ready roasted,* and capital eating it makes, supplemented by fresh baked bread and honey. The latter we eat in primitive fashion, a chunk of bread in one hand, and a lump of honeycomb in the other, and we all agree that "never was there such bread and such honey."

Seeking "Cover."

Another four or five hours' riding bring us to our halt, the house of a Moor who holds a "Mohallat" (Certificate of Protection, see page 41) from one of our party. We are glad of the "cover" of his house, for in the night it "rains cats and dogs."

The "Little Ways" of the Camel.

Before we retire to rest we discuss the qualities and peculiar "little ways" of the camel, moved thereto by an object lesson on the leathery quality of the skin inside his mouth, which had been afforded us in the course of the afternoon ride. You know the "Prickly Pear," and perhaps have

* It is the custom to roast a sheep whole and dispose of it ready cooked.

had some experience of its prickles? Well, as we passed a cactus hedge of prickly pear we met a drove of camels. These animals, without stopping, turned their ungainly necks to right and left and deliberately bit off and *chewed* the leaves, *barbed fronds and all*.

A Prickly Mouthful.

The next morning we cross a small range of hills, the climbing of which is too much for one of our pack horses, who "gives up the ghost" and is left to the jackal and the vulture. Soon we are fighting our way against a wind and rain storm, and after a few hours are glad of the shelter of a bee-hive hut, where we stop the night—of course "compounding" with the owner for clearing out.

Alas! Poor Dobbin!

Bee-hive Hut (*p.* 20).

Before we start on our next day's ride (in brilliant sunshine) we engage a camel for the rest of our journey to ease our over-laden animals. This beast we send on ahead; and, travelling lighter, we make a ten hours' day of it, riding through green fields and copses to a "'Nzala" (enclosed village) in the Djebilet mountains. These are a fairly high range of hills, and from their top we get our first glimpse of Marrakesh.

In the Djebilet Mountains

On the following day—after a morning journey of five hours—we ride across the well-known bridge (*El Kantara*) to the city. Now we eat the

Dates in Golden Clusters.

dates growing in golden clusters on the magnificent palms that form so well known a feature of the Southern Capital. Eaten fresh like this they are juicy and delicious; but are never exported like those grown in Tafilalt. All the palm trees swarm with bird life. "Blue Rollers" and pigeons dart iridescent all along the banks of the Tensift,* and everywhere the egret is flaunting his white plumage.

CHAPTER III.

Marrákesh.†

Respectable Antiquity.

The city is of respectable antiquity, being nine hundred years of age (see page 125). As the capital of the South it took the place of Aghmat (or Ghomat), the site of which lies a few hours journey further south. Its bye-name of El Hamra (the Red) is amply justified: the city walls, 25 to 30 feet high, are made (as usual) of tabbia,‡ to which the earth imparts a ruddy hue.

A Red City.

* For scenery on the Tensift River see illustration on page 12.

† For plan of City, see page 266.

‡ Concrete, stones, earth, and lime mixed, moulded in wooden frameworks, beaten firm by wooden rammers. The frameworks are moved higher as the work progresses. Tabbia building figures very largely in the accounts of Christian slaves, by whom most of the existing work was done. See page 219*.

It stands in a well-watered plain amidst magnificent groves of palm trees, and backed by the great chain of the Atlas. In accordance with the usual custom of the Moors, exteriors are almost totally neglected. The great city gates, those of a few private entrances, the mosque towers, and some public fountains, form the only imposing architectural features; but the interiors of some of the houses are magnificent in the extreme (see page 44), and many of the walled-in gardens are beautifully kept. The thoroughfares and bazaars are humming with truly Eastern life, and in the midst of a population of between 100,000 and 150,000 you will not find twenty Europeans. Of picturesque effects and uniquely Eastern human interest the streets and the market places are full; whilst if you seek unadulterated beauty which will thrill every artistic sense within you, go and stand as I have done, upon the summit of a tower and look across the city towards the sun as he sets over the roof tops, and edges the fringing palm groves and the mountain peaks with brilliant hues.

Neglected Exteriors.

Splendid Interiors.

Marvellous Sunset Effects.

I do not know whether it is on account of the dryness of the air (see page 13), but certain it is that some peculiar atmospheric conditions produce

Unique Colouring.

colouring, which all travellers pronounce to be unique. The tints are immensely varied, but there is a marked predominance of red. I hazarded a conjecture on one occasion when watching the glories of Ghuroob (*sunset*) in the company of some cultured Sheriffs, that perhaps the city's bye-name of red was due to sky as well as earth. They also had noticed the predominance of the colour and admitted the inference.

Typical Moorish City in Three Divisions.

Marrakesh is a typical Moorish city, with its three divisions of Kasbah, Medina and Mellah.* The former occupies a quarter separated from the city proper by fortifications pierced at the two extremities by gates; that on the West, hard by Bab Robb is the Bab (Gate) Hagnaou,* that on the East close by the Mellah (Jews' quarter), is the Bab el Djedid.

Jewish Quarter.

The Mellah (Jews' quarter) is exceedingly dirty, and the streets are full of rubbish which seems never to be removed, although in the Medinah the work of clearing the streets is regularly performed by donkey men who shoot their loads outside the walls. All the same, I have seen house-interiors in the Mellah spotlessly clean and in good repair. The Jews are forced to wear black

Status of Jews.

* See plan, page 266.

gaberdines and blue headkerchiefs spotted with white : only specially protected individuals are allowed in the Medina with shoes or mounted. They serve as bankers ; letters of credit are usually drawn on Jewish merchants ; whilst for European articles the best place to seek is the market place of the Mellah.

In the Commercial Quarter.

The Medina is *the* centre of interest, and months might be spent here with advantage. There is a *camaraderie* about the crowd in such a city as Marrakesh that is utterly lacking in a European town. I suppose this is partly due to the absence of ladies, and partly to the fact that the shopkeepers are seated in what are open booths rather than shops. You greet and are greeted as you pass, in a highly pleasant way. You examine a piece of leather work, discuss its qualities, its origin, and its price, and pass on without any attempt being made to push it on to you. If you purchase, good ; if not . . . equally good ; it is the will of Allah.

"Camaraderie."

Shopping.

Auctions

Some excitement comes in the afternoons when the Dilals (auctioneers) are finding buyers and disposing of the goods. They work on commission and work hard, but the shopkeepers maintain their Oriental placidity.

The Bazaars.

The streets of the Kaiseriyah (covered Market Place) are protected by a bar or chain drawn across them, so that you cannot ride through, but must walk. All the Kaiseriyah streets (and some others) have bamboos or reeds thrown across them, over which are trailed vines or other creepers.* The principal quarters of the city so treated are L'Moissi, Bab Ailan, Rheäd, Zeitoun, M'zala, Bab Doukala, El Kounadia, Kaspah, Sidi bel Abbas, &c. The roadway is often sprinkled with water to lay the dust and keep the air cool. A further characteristic of Morocco trades is here well exemplified:—each trade has its own streets. Here are the spice merchants, there we find the leather sellers, and so on. So important is the latter industry that it is further sub-divided, and we have streets lined with shoe shops, and others with saddlery, &c. I suppose it is difficult to find anywhere finer leather and better leather work than here,† very superior to anything on sale in the coast towns.

Bamboo Trellises protect from the Sun.

Segregation of Trades.

Leather Work.

Water laid on to each House.

Water is laid on to each house, and has been so from the earliest times,‡ long before this convenience was obtainable in English cities.

* For illustration see opposite page.
† Specimens are illustrated on page 261.
‡ *Vide* "Raoud el Kartas," p. 386.

A Covered Street
In the Southern Capital

(see opposite page)

It is the water of the River Tensift tapped about 20 miles away, and conducted in channels, with man-holes at various points.

Public Fountains.

Public fountains, the work of pious founders abound, the best known and most beautiful is the one known from its inscription, "Scherb-oo-Shoof" (*drink and look*) close to the Kaiseriyah. Other fountains are those of Sidi Abdul Aziz, of Del Moissi, of Bab Aida, and of Bab Rheäd. The tower of the Kutubuiya dominates the city at an altitude of about 260 feet, and is built in three stories whose windows are decorated with carved stone work. On top stands a minaret with three gilded globes.

Kootoo-beeyah Tower.

Fondaks.

Of hotels in the European sense there are none: there are "Fondaks," open enclosures for man and beast (the best is that of Hadj Larbi); but they are quite impossible for Europeans. It is necessary therefore to hire a house beforehand, or to carry such letters of introduction as will ensure hospitality.

House Hiring.

Agudal Gardens.

I have elsewhere (page 81) described a Moorish private house and garden; but must add a few words in praise of the Agudal Gardens (meaning *Mazes* and pronounced Ahjdal). They are primarily intended for utility, but are well laid out, well

watered, and picturesque (*see illustration, page* 228). They extend beyond the Kasbah and are reserved for the Sultan, in whose absence the produce is sold.

Patron Saints and Mosques.

The city is under the saintly protection of Seven Holy Men* whose graves are here situated. The principal mosques other than the Kutubuiya are :—That of Sidi Bel Abbas,† lying to the West of the Doukala Gate, and dating from 1603; the Bab Doukala mosque facing the gates, and dating from 1558; that of Yusuf bin Tashifin;‡ and that of Sidi Maimoun, close by the Gate Robb.

CHAPTER IV.

A Ride to Fez from Larache.

The preparations, the outfit, and the general routine of travel, are the same as those already described on page 15, and do not want repeating. There may, however, be some interest attached to

* Sidi Bel Abbas, Mul el K'sur, Sidi Suleiman, Sidi Abd-ul-Aziz, Sidi Kadi-Aiyad, Sidi Yusef bin Ali, and Sidi Imaum Swahili.

† His hospital adjoins the mosque.

‡ Built by Abd el Mûmin in the 12th century, *vide* Leo Africanus, p. 263.

a description of an actual ride to the Northern Capital, which indicates the kind of country traversed and the "sights" to be seen *en route*.

* * * * * * * *

Farewell to the Vineyards and Orange Groves of Larache.

At last all is ready and we are off. Sunrise sees us in the saddle, passing through the city gate with faces set eastward. We bid farewell to the vineries and gardens outside Larache, and skirt the River Loukkos (El Kus) over a plain devoted entirely to pasturage and broken only by a few meagre tree clumps with a line of forest-clad hills fringing the south-western horizon. Our immediate destination is the City of Alcazar,* which we find in its usual state of dirt and neglect.

El K'sar el K'bin.

Fertile Plain.

After quitting the city we push through a succession of thickets and re-cross the River Loukkos.† Now we find ourselves in a fine well-watered plain ending in a cluster of orange groves, the property of the Sheriffs of Wazzan. Soon we mount a series of stony hills, our horses and mules literally scratching their way over dry tracks, strewn with pebbles; then once more we emerge upon a pleasant track across undulating slopes, capable of bearing bounteous crops.

"Scratching our way."

* See page 211.

† More correctly written "El Kus," but I follow the conventional European transliteration.

Trees occur but at rare intervals, and then only singly or in small and scattered clumps.* We are constantly passing herds of cattle in the midst of which swarm crowds of white Ibis,† long-legged birds which are on intimate terms with the animals and perch upon their backs, their heads, and even their horns. The size and condition of the oxen speak eloquently of good strain and fat pasturage; they form a striking contrast to the under-fed and over-laden asses, mules and camels of the travellers we meet.

Cattle and "Cattle Birds."

Now on the right we are passing the ruins of Bosrah,‡ surnamed "the red" (*El Hamra*) from the colour of the hill of Sidi Amor el Hadi on which it stands. We notice that the bastions of the fortifications are round, a deviation from the usual *square* style proper to Moorish buildings, which suggests that they are the work of European designers. The sacred City of Wazzan (see page 200) is but five hours distant, and the district

Ruins of Bosrah.

* Morocco was once a country full of forest land, whence the Romans obtained abundance of lions and other wild animals for the arenas of their gladiatorial and wild beast fights. Centuries of destruction have done their work aided by hereditary dislike of nomad-descended tribes for woods which offered "cover" to a foe. This destruction of trees has resulted in the shrinkage of rivers, every river in Morocco shows unmistakeable signs of having possessed a much larger flow of water in the "good old days." *Vide* pages 12 and 13*.

† Called for its fondness for the society of these beasts "Cattle Birds" ("Tair el B'Kar").

‡ Supposed to be the site of the Roman Tremulae. It was the capital of the district before Alcazar was built.

through which we are now passing is studded with the possessions of the Wazzan Sheriffs.

Wazzan.

We ride through numerous douars (*villages*) where the women come out to stare at the Roumi (Europeans) as they pass. 'Tis a fine maize-growing tract and rich in flocks and herds. Now we pass the cactus-encircled 'Nzala of Djerifi, and cross another series of hills and undulations. Next come the 'Nzalas of Shemmakha and Medmada, and we reach the plain of the Wad (*River*) Redat, a placid affluent of the Sebou. Soon another tributary of that river comes in view, the Wad Wergha. Here we see in active use one of those ingenious pieces of mechanism, a Moorish waterwheel. This consists of a large wooden wheel upon the circumference of which are hinged a series of small troughs. The flow of the stream keeps the wheel in motion and the troughs on the ascending portion of the wheel remain full of water, till at the top, by the action of gravity, they turn over and discharge their contents into wooden gutters which convey the stream to the various points where irrigation is required.

Fine Maize-Growing District.

Rivers Redat and Wergha.

Moorish Water-wheel.

Behold us now arrived on the banks of Sebou itself, and we cluster round the "Upright Stone" (*Hajrah Wakif*), a large rock which forms a

The "Upright Stone."

conspicuous landmark at the base of which nestles a whitewashed "Kubba" (*Shrine*). Here the river is wide, and we have to cross it to get to the 'Nzala Sherarda. Our transit negotiated, we pass by a series of "up and downs" to the foothills of the Zerhoun mountains, behind which lies Mequinez.* These mountains are inhabited by savage and inhospitable Berber tribes who allow no "stranger within their gates," and make short work of the Sultan's tax collectors.

Zerhoun Mountains and Mequinez.

A trying passage through a narrow defile under a blazing sun brings our cavalcade out upon a pretty green valley whose freshness is most welcome. Here we find a stone bridge (*rara avis* in Morocco) across which we travel, with energies renewed, over the River Mekkas and thence to Oudaia, a halting place where we obtain a fine view of the rugged slopes of the Zerhoun and Kannoufa Ranges.

Stone Bridge.

Now a swerve direct to the East leads over a vast plateau with our goal at the end of it hidden by a ridge. We coast the river and top the ridge and lo! yonder lies Fez-el-Bali, the government and official quarter of the Northern Capital.

A turn to the East and Fez is in sight.

* The Royal City, next in importance to Fez and Marrakesh, see page 171.

CHAPTER V.

Fez.

(34° 6′ 3″ N. and 4° 38′ 15″ W.)

Arabic Rhapsody.

"O Fez, may Allah preserve thy land and thy "gardens and refresh them with the water of his "clouds! Terrestrial Paradise, whose aspect "charms and entrances the senses. House piled "on House, one and all laved by the sweetest of "streams! . . . . . to speak of thee is my "consolation, to remember thee my delight!"

Such is the rhapsody of Abou Mohammed Salah, of Grenada, the writer of "Round el Kartas" on the Metropolis of the Northern Kingdom, and certainly the two Capital Cities of the Moroccan "Empire" form a wonderful pair; both thoroughly Moorish and un-European, yet so unlike each other. Marrakesh is essentially a City of the Plain, Fez is a City of the Hills.

Fez a "City of the Hills."

Site.

The plateau known as the "Plain of Fez," upon the eastern edge of which the town is situated, lies about 1,200 feet above sea level, and runs East and West. Thirty miles long and—at its widest point—fifteen miles across, it tapers to one mile. Fez lies on the Eastern extremity, and is bounded to the South by the hills of the Beni

M'tir, whilst to the North stretch the Zalagh and Zarhoon ranges, dividing it from the plain of the Beni Hassan.

Good Viewing Places.

There are two elevated points on the outskirts from which a good view of the city may be obtained; they are (1) the M'salla of the Governor on the South, and (2) the hill of the Mermid Tombs on the North.*

Geological Formation

Potteries.

The geological formation is limestone; but sandstone quarries and caverns lie to the North of the city, whilst to the South and East beds of porcelain clay afford facilities for one of the staple industries, pottery and tile making. It is an exceedingly difficult city to describe, either by word-picture or flat plan, on account of the variation in altitude of its component parts.

The Three Divisions of the City.

Idris II. (see page 121) started the old city by building the quarter now known as the "Aduat" (*Bank*), "El Kairouin," the other bank ("Aduat el Andulas") was added in the ninth century A.D. At that time refugees from the Peninsula, victims of internecine strife, were allotted the quarter named Andalusian in reference to their Spanish origin. These two quarters were rivals for centuries. A third division, "El Lamteeyin," has

* See plan on page 267.

THE HALL OF DELIGHTS.

(see page 43)

since grown up. The town was girdled under the Benin Marin kings in 1204, with its present battlemented ramparts, about thirty feet high, constructed of tabbia.

Charming Situation.

The whole of the old city (Fez Bali) lies in a hollow, and proceeding eastwards we ascend a steep slope (taken up by the gardens of El Oyoun and the houses of the Talaa) to the state property of the Bou Jeloud (father of skins).

The "New City" Founded.

The "New City" (Fez el Jedid) was added in 1274, and is situated on higher ground to the East of the old city. It contains the Kasbah (Government quarter) and the palace on the North with the Mellah (Jewry) on the South.

Narrow Streets of Closely Packed Houses.

Fez Bali (the "Old Town") occupying about one square mile, is connected with Fez Jedid (the "New") occupying from four to five hundred square acres, by two or three long narrow streets of closely packed houses, leading from the centre of the town to the Mellah, the rest of the space between the two cities being filled by gardens belonging to the Sultan, whilst eastwards of these lie private gardens. Save for the gardens and pottery works (to S.E.) the whole area of Fez Bali is dense with narrow streets, which owing to the broken surface wind uphill and downhill, twisting

Principal Thoroughfares.

and turning in every direction. The principal street "Darb el Tueel" (*Long Street*) runs from the Kairouin to the Dar Maghzen and Mellah. A few of these streets are named: *e.g.*, that of the "Bab Silsilah" (Chain Gate), a lane leading from the "Kaisseriyah" (Bazaar) to the Mosque of Mulai Idris, it is paved with red bricks and barred by a chain so that only true believers may pass along. Another is called "Akbaht el Feeran" (*ascent of the mouse*), a long narrow artery running from the lower town to the gardens on the South.

The "Mouse Climb."

Postal Address.

As a rule the *locale* of a house is denoted by the name of the owner and the district ("Haomah") in which it is situated. There are eighteen districts, six in each of the three sections (1) El Kairouin, (2) El Andalus, (3) El Lamteeyin. Each district is named after a mosque or a trade guild, thus the "Haomah el jama Muley Idris" (*District of Muley Idris Mosque*), "Haomah el Jootiyah" (*Old Clothes District*, the Petticoat Lane of Fez), the district of "Bahkok" (Plum Market) and so on.

Pattern of House.

The houses are built practically all on one pattern: flat roofed with terraces and three stories —"Sifli" (*Ground Floor*), "Shaklabeeyah" (*Middle Floor*), and "Foki" (*Upper Floor*), surrounding a

rectangular courtyard of 20 by 30 feet, (*Wast ed dar*). The material used is tabbia (see page 152). The entrance from the street is by a low dark bent passage, closed by stout nail-studded doors. The courtyards, floors, stairways, verandah, and corridors are paved with tiles.* The rooms are long and narrow with large arched doorways, closed by immense folding doors, in one of the panels of which smaller doors are placed. *There are no windows overlooking the street*, and the resulting appearance of the streets is very peculiar to a European. The *Sifli* rooms are lofty, the *Shakabeeyah*, mainly used for servants, stores, &c., less so, and those of the *Foki* lower still: the stairs are narrow and winding, the height of each about 18 inches and the tread narrow. (*See pages* 53 *&* 54.)

No Windows in Street.

No city in Morocco contains so many affluent private individuals inhabiting good houses. The citizen life of Fez is highly developed, the inhabitants are proud of their birth and white skins, they are for the most part of Berber descent.

Many Affluent Citizens.

The courtyards are supplied with water bubbling out of "Anboob" (*metal spouts*) or "Bizbooz" (*taps*), the waste runs through a slit 2½

Water in Houses.

* These tiles are manufactured and sold in 4½ inch squares, and cut, by the artisan laying them, to the size and shape required. Most colours cost $5.00 per thousand; but blue tiles cost $12.00. See page 57.

inches by 10 inches made in a stone slab set in the floor of an adjoining closet ("Beit el Ma").

Sources of Supply. The water supply of Fez is abundant and is of two varieties: (1) spring water for drinking and (2) river water used for domestic purposes. This latter flows in innumerable channels under the houses and turn a whole host of water mills. The draining system is consequently excellent, although "trapping" is unknown. The streets are cleansed by flushing from trap doors made for the purpose.

Mosques. As befits a "Holy City" the mosques of Fez Bali are very numerous, the most sacred being that of the founder Mulai Idris mentioned before (page 122). The actual tomb (contained therein) and its surroundings are the finest in Morocco. It serves as a repository for State documents of the first importance, and is supposed to be periodically visited by the Archangel Gabriel, the touching of whose garments ensures admission to Paradise. Only next in importance is the Kairouin (founded 859 A.D.); this is the State church attended by the Court. The large lamp is said to weigh 1,763 lbs. and to have 509 lights, and it is the task of ten mueddhins (*sacristans*) to call the faithful to prayer from its tower. It contains all that is left of a once magnificent library famous throughout

Archangel Gabriel.

Famous Library.

the East. Perhaps the most artistically beautiful mosques are those of the Andalus on the South-East near the potteries, and of Mulai Jacoob at the upper part near Fez Jedid. The latter is specially venerable and picturesque, with pent roof and square pyramidically topped minaret, much resembling that of a Christian church. A curious sundial ("Dulab") formed of thirteen bowls placed on a line of brackets on the frontage of a house opposite forms an interesting object. The mosques of Fez Jedid are (1) El K'bir (great) the Sultan's chapel; (2) that of Mulai Abdallah; and (3) El Hamra (the red) with a pretty tiled roof.

Curious Sundial.

There are public baths ("Hammam") near several of the mosques. They are simply bare rooms with tiled flooring; the water, hot and cold, is supplied in buckets, and the bathers' bodies are rubbed with scrapers of Berlin wool.

Public Baths.

The gates of Old Fez are seven in number: Bab el Maharook* (the Burned) the highest, on West; then Bab Sagma, Bab el Hadid (Iron Gate), Bab el Jedid (New Gate), Bab Futah, Bab Si bu Jida, and Bab Gisa.

Gates.

* So called because on it are stuck the heads of criminals, whilst their bodies are burned below.

New Fez (the White City) has two gates: "Bab Kubibat es Smin" (*Gate of the Pat of Butter*), and "Bab Sidi bu Nafa."

Caravanseries.

The old town contains some good Fondaks (caravanseries), the most important of which are those of Najjarin (Carpenters), Kittanin (Cotton Spinners), Sharratin (Rope Makers), Attarin (Grocers), and the Sara (shady), the names being those of the streets in which they are situated. Adjoining the Fondak of the Attarin is the Morstan (hospital or madhouse) of Sidi Farj.

The "University City."

Fez is still the "University City" of Morocco. Students are attached to one of five Madrasah (*School or College*) where they lodge. They pay no rent; but buy the key from the last occupant. At the Kairouin Mosque they are taught by "Oulamah" (wise men), supported by property left for the endowment of "Kirasi" (*chairs*). Religion and law are the principal subjects, the study of the sciences is hopelessly obsolete. These students have an annual festival in which they elect a Mock Sultan, a veritable "Lord of Misrule" for a week.

Subjects of Study.

Industries.

The leather work of Fez is decidedly inferior to that of Marrakesh; but it is celebrated for certain articles of clothing and for excellent tiles: whilst

the "Tarboosh" Fez cap is known in Europe by the name of the city.

CHAPTER VI.

Mequinez (Meknas).

Contrasts with Fez.

The traveller who, a day after leaving Fez with its alert population, its well-developed civic life and the bustle of its streets arrives in Mequinez, cannot fail to be struck by the startling contrast here presented. After passing through a magnificent archway he finds himself in a desolate scene. Half ruined towers and walls with crumbling masses of "tabbia" surround him on every side. No house seems tenanted, storks and birds of prey form the sole representatives of life.

> "It seems no place inhabited
> But some vast City of the dead;
> All is so calm and still."

On Hollow Ground.

He drives a tent peg in the ground, and encountering something hard at the depth of two or three inches finds that he is encamped upon the vaulted roofs of empty subterranean chambers. Vast and of great extent they stretch for many acres. They were the prisons; some say the

granaries and some the stables of Mulai Ismail (see page 139). Here laboured the Christian slaves captured by his piratical Rovers, working in fear of torture and death, eating their hearts out for the deliverance that to so many would *never* come. Here worked Thomas Phelps and many a stout Englishman with him (see page 218). Hard by are two handsome Kubbas (shrines) with pointed roofs, green-tiled and topped with gilded balls. They entomb all that was earthly of two Sultans: Mulai Abd-u-Rahman and Mulai Ismail (1672-1727).

The Work of Christian Slaves.

Handsome Shrines.

Picturesque though Mequinez be from a distance, standing on high ground with park-like plantations of olives* at its foot and the bridge-spanned river winding near, the architecture, for the most part brown shapeless masses of concrete, is ugly and devoid of ornament.

Picturesque yet ugly.

Even the chief street of the Bazaar with its reed-protected roof seems to witness but a languid trade. The principal articles exposed for sale are Farrajeeyah, Caftans, Soulhams, and other articles of apparel (see page 61), to which silk

The Bazaar.

* To which is due the name "Miknaset ez-Zaitunah" (Mequinez of the Olives) an appellation given to distinguish it from "Miknaset Tazza," the home of the other branch of the Miknasi Berbers, who overthrew the Dynasty of the Idreesis. Mequinez was first founded by them in the middle of the tenth century A.D.

THE GREAT GATE OF MARRAKESH.

(see page 154)

cords dyed in all the hues of the rainbow and interlaced with gold, add touches of bright colour. Leather work of every description, plain or silk embroidered bags, saddlery and slippers are succeeded by piles of bright carpets. Further on come the Jews, selling spices, sugar and tobacco.

The Kasbah.

The "Lion" of Mequinez is its Kasbah, whose wonderful beauty is but enhanced by the filthy lanes through which the approach is made. The ruddy embattled ramparts which fence it in are broken by the finest gateway in the country, whose gigantic horseshoe arch is set in a marvellous series of arabesqued festoons fringing a square of wonderfully bright glazed tiles arranged in a variety of intricate designs. The gateway—called that of "Mansur the Renegade," was finished in 1732 A.D. by the Sultan, Mulai Abdallah, son of Ismail (*vide* "Ez Ziani" page 71). It may be of interest as showing the durability of this kind of work that there is a detailed description (page 101) of the part of the Mequinez Palace built in the same style as this gateway in Windus's "Journey to Mequinez" in 1721, printed in 1725, and this account is an exact description of what may be seen to-day after nearly 200 years of neglect.

A most splendid Arch.

Durable Work.

City Walls.

The city walls are of the usual tabbia with quadrilateral turrets and nine gates. The Palace and most of the other buildings of any pretension are due to Mulai Ismail (1672-1727) who built much, and half-built a great deal more. His most significant memorial is to be found in the blocks of stone that strew the route from Volubilis to Mequinez. The slaves who were bringing them—as soon as they heard of the tyrant's death—threw them down, and there they lie to this day.

Memorial of Ismail.

Streets badly drained.

The streets being level have no drainage, and consequently the centre of the roadway is a puddle of liquid filth, ankle deep in the rainy season. The result is that an unusually large number of *Kabakab* (wooden pattens) are used in the town, and it is a most amusing sight to see a high-class Moor in spotless white garments, with raised skirts, wading through the river of mud, perched on pattens *en route* to some shop or the house of a friend.

A Moorish "Wader."

Patron Saint.

The Patron Saint of Mequinez is Sidi Mohammed bin Aissa, whose "School" degraded his doctrines until they now take concrete form in the disgusting antics of the Aissouwa Confraternity (see page 101). As the city owns allegiance to

their Patron Saint, Mequinez is the headquarters of the Confraternity.

The river which runs close by the town is now called the Bou Fekrar; but was formerly known as the "Filfil,"* or the "Bou Amair." The fertility of the soil of the plateau of Mequinez is highly praised by Leo Africanus and other Moorish writers. **River.**

CHAPTER VII.

Coast Towns.†

Next in importance come the coast towns, which fall naturally into two divisions (*a*) Open Ports; (*b*) Closed Ports.

* * * * * * * *

Open Ports.

The former are the only places to which European vessels are admitted for trading purposes. The

* The authority for this is Mohammed ben Ahmed ben Mohammed ben Ali ben Ghazi, of the fifteenth century A.D., who wrote an account of his native town under the title of "Erroudh el hatun Fi Akhbar Miknaset ex-Zaitunah," annotated by M. Houdas, under the name of "Monographie de Mequinez" (Journal Asiatique, Vol. 5, 1885).

† It is not intended in the present scheme to include the Spanish possessions. There is but little "mystery" about them. They consist of Alhucemas, Ceuta, Melilla, Penon de Velez, Santa Cruz de Mar Pequena, and the Zaffarine Islands.

Trade. principal imports are:—Wax lights, calico, tea, coffee, sugar, spices, iron goods, tinned provisions, biscuits, &c., tobacco, metal in sheets, pottery, paints, cement, drugs, matches, clocks and mechanical articles. The principal exports are:—Goatskins, ox-hides and sheepskin, almonds, gums, grain (including maize, barley, linseed, &c.), eggs, oils, carpets, brasswork, wool, dates, oranges, figs.

Exports and Imports.

Statistics. The annual statistics in round figures of European trade are as follows:—

	IMPORTS.	EXPORTS.
France	£1,000,000 ...	£400,000
Great Britain ...	600,000 ...	450,000
Germany ...	80,000 ...	320,000

List of Ports. The ports are:—Casablanca (*Dar el Baida*), Larache (*El Araish*), Mazagan (*El Djedid*), Mogador (*Es Sueirah*), Rabat (*Ribat el Fatih*), Saffi (*Asfi*), Sallee (*Sla*), Tangier (*Tanjah*), and Tetuan (*Tettewan*).

It will be convenient to take cognizance of them by supposing that we have embarked in London on one of the well-appointed steamers of The Royal Mail Steam Packet Company, the only English Company that runs a regular passenger service to this country, and follow the Mail itinerary.

English Mail Steamers.

The descriptions are lightened by a few extracts from a series of letters written by a "Fair Correspondent" to friends and relatives in England. I have made use of these on purpose to indicate the point of view of the much abused "Tourist," who may on his "Round Voyage" really get a very interesting "glimpse" (he cannot expect more) of Morocco, if he knows the right way to go to work about it:—

The much abused Tourist.

TANGIER.

We enter Tangier.

"We left Gibraltar less than three hours ago and here we are already off Tangier. As we approach the port we have pointed out to us the ruins of the English Mole, one of the last remaining relics of the fact that Tangier formed part of the dowry of Charles II.'s queen. The view is magnificent, and the general effect is that of pellucid sunshine and brilliant colouring.

Hotel Cecil.

"We land on a little jetty and proceed straight to the "Cecil," the principal English hotel, which stands right facing the sea-beach. J. has induced our genial captain to lunch ashore with us as a farewell. . . . . .

A sense of Something Wanting.

"This afternoon we went for a ride round the city. The first effect of riding through these narrow streets is weird. Apart from the strangeness of everything there is a sense of *something wanting*. After wondering what it is for some time, I realize the lack—of *windows*. The crumbling plaster walls have only doorways, and we have

to look at the upper stories before we discover anything more indicative of life than a peep-hole. Captain M. is with us, and as we go in single file I am suddenly aware of "strong language" behind me in unmistakeable English. Some workmen whitewashing above have splashed him liberally and spoiled the effect of his gold laced uniform!

Whitewash and strong Language.

"Soon we reach a flat common on which a lot of the Sultan's soldiers are encamped, and picturesque ruffians they are too! The only traces of uniform are their pointed Fez caps. J. has just ridden on and comes back with the news that they are being paid; the first time, he said, that he's known *that* happen to his Majesty's Forces.

The Paymaster at Work!

"We go into the prison entrance, which is close by the Treasury ("No money there, French taken all," says my donkey boy), and get a glimpse of what the life is like, and visit some shops in the main street; but do not buy anything, for prices are always higher when the English steamer is in, and we shall have plenty of chances later on. . . . . (*later*) J. has just returned from Ceuta and Tetuan, and we are awaiting the next steamer. We two ladies feel now quite "ancient inhabitants," and the people here have been delightfully kind. We made up a party to ride to Cape Spartel the other day, and had a glorious time. I have got quite fond of my little grey horse.

"No Money!"

"Ancient Inhabitants."

* * * * * * * * * *

"Last Thursday we went to inspect the Market ("Sok") which is a never failing source of interest, always full of incident and picturesque objects for a "snap." Coming home, we saw a snake charmer up a little hill to our right,

Snake Charmer

and urging our horses up the cobbled slope we caught him at the top and got him to show off his tricks. He played the snakes out of his basket with a reed pipe, and all through his performance he had two assistants strumming a paltry two-stringed guitar ("Gimbri")* and tapping a drum. I cannot describe all the things he did, but I know that he "gave me the creeps" by showing me his nasty mouth and yellow teeth, and letting one of the reptiles bite his tongue.† . . . . . The steamer is in now, and we go on board to-night. I feel quite sorry to leave the pleasant hotel and the town which has so "grown on me." This afternoon, after lunch, I took an affectionate farewell of the funny old man who has often come into the "Cecil" garden to play and sing and dance to us. He is a queer old fellow, whose dress is a patchwork quilt made by himself, and his strumming and posturing and shuffling and singing are most amusing. I hear that he professes in youth to have been a regular "Lothario"‡: he is hideous enough for anything. I have bought lots of pretty things, and very cheap too.

and Juggler.

"Creepy Crawly."

The "Man in the Patchwork Quilt."

"The centre of Tangier‖ is the Great Market Place or Sok. All the streets meet here, both those leading to the sea coast and those to the suburbs inland, the only exception being the route to Tetuan which starts along the beach.

The Great Sok, the Centre of Tangier.

"This Sok is simply and literally a human kaleidoscope,

* For a list and description of musical instruments see page 71.

† See illustration page 180.

‡ All the Moors do, they resemble the French in their accounts of their irresistibility and conquêtes.

‖ A plan of Tangier is given in the free booklet of the Royal Mail Company, and the European may plunge boldly into any of the streets. He can easily find his way back to the beach, even if for a short while he "lose his bearings."

A Word Picture of a Motley Throng.

abounding in the study of human interest and never the same. Here are the citizens, stately men clad in white robes, cheek by jowl with picturesque (and dirty) beggars. Peasants of Andjera and Riff mountaineers stalk by with dark djellabahs and guns. Travel stained wayfarers from the Draa and men from Sus, jostle prosperous merchants from Fez and Marrakesh, whilst through the midst of them all circulate the negro water-carriers with their doubtful drinks at a farthing a cup, ringing their bells and shouting for custom. And this strange medley of foot-passengers is still more varied by mounted wayfarers on all sorts of beasts from the well-groomed horse to the frowsy donkey."

Attractions of Tangier.

Safety.

Good Hotels.

Fine Climate.

These extracts will furnish some idea of how the unassuming traveller may enjoy a stay in Tangier. And it is a marvel to many that the town is comparatively neglected. Safety is absolute, there are really excellent hotels, and the climate is subject to none of those fluctuations which are sometimes so trying on the Mediterranean coast. There is plenty of novelty, and prices are moderate. It is true there are no carriage drives; but horses can be hired, and there are many possibilities of pleasant excursions. Gibraltar is but three to four hours distant, and Algeceiras (where by the way is a large hotel with charming gardens) is always available for those who wish to go on to Spain.

JUGGLERS AND SNAKE CHARMERS.

(see page 178)

The Tourist.

I know that it is the fashion amongst the more adventurous spirits to belittle the "Tourist," and to make invidious reference to what can be seen of Morocco by a voyage down the coast or a stay in Tangier or Mogador.* But such belittlement should only apply to the ignoramus who, on the strength thereof, poses as having become an authority on the subject. I have said before, and I repeat it now, that a "Round trip," especially if supplemented by a stay at one or both of the places named, will give a chance to the sensible tourist of acquiring some really first hand acquaintance with Eastern life. If a taste of the coast gives a desire to do a little inland travel (the *real* thing after all) Tangier or Mogador are the proper places to start from.

LARACHE.

Land Route from Tangier.

May be reached from Tangier by land or sea. The land route runs from the Sok gate in the direction of Cape Spartel, past the ruins of Tahadart and across the Rivers Hashif and El-Akouas to the closed port of Arzila (27 miles

* Mogador is rapidly becoming the "hub" of the South Moroccan Coast as Tangier is of the Northern. The new Hotel—the "Royal"—is very good, and good hotels are not common on the coast of Barbary.

from Tangier, see page 197). Thence by a fairly level road of 25 miles to Larache, an oleander grove about half way affording an agreeable halting place amidst ideal picnic surroundings.

The Sea Route by Mail Steamer.

The more usual course is to take the "Royal Mail" steamer, and risk the chance of having to wait for the swell on the Bar to go down sufficiently to allow of communication between the land and the vessel. The coast the whole way down consists of low bare cliffs intersected with sand dunes, and fringed with shallow waters on which the Atlantic rollers produce a dangerous surf. The effect is one of desolation, and the tracts of land visible from the sea are in point of fact the least fertile districts of the country. This dreary coast-line is doubtless a fertile cause of the conventional impression of "desert," especially when the eyes that gaze upon it are accustomed to the white cliffs and green downs of Albion.

A Barren Coast-line.

After five or six hours' steaming from Tangier the steamer halts at the opening of a bay with a sandy coast to the North and a rocky bluff to the South. Here the River Loukkos finds an outlet to the sea, and here is perched Larache ("El Araich") the site, some say, of the fabled

View from the Sea.

"Gardens of the Hesperides."* Its situation is charming, and the view from the sea of the white-washed houses irregularly piled upon the cliff and crowned by two square minarets, is exceedingly pretty. A climb of fifteen minutes takes one from the Bab (*Gate*) El Mersa to the Kasbah (Government quarter) up roughly paved streets, whose cleanliness leaves much to be desired, and between rows of tall windowless houses. The remarkable feature of Larache is its large Sok (Market Place) at the top of the hill. The open space is surrounded by a colonnade in front of a row of typical Moorish shops. Besides the El Mersa gate already mentioned there are three others: "Bab el Sok," "Bab er Rhua," and "Bab Bahar." Within an easy ride is the site of a ruined city called Shammish, supposed to have been Phœnician.

From Sea-shore to Hill-top.

A Colonnade of Shops.

The forest of cork oaks† which surround Larache might in business-like hands become a source of wealth, at present they are used for making charcoal. Orange groves still abound;

Cork Forest and Orange Groves.

* This tradition is fully discussed by Sr. de Cuevas, at one time Spanish Consul at Larache, in the Bulletin of the Madrid Geographical Society, 1883-4. He refers the foundation of Larache to Hanno's Voyage Circ. 500 B.C.

† Cork is the bark of an evergreen oak (*quercus suber*). The tree grows to the height of 30 feet, and is first stripped at the age of 15-20 years.

but the olive plantations mentioned by the older writers have shrunk woefully, although the rich alluvial plain is still there awaiting its proper use.

A Legend of Preservation.

There is a pretty legend about the saving of the city from an inundation of the sea by Lalla Mannanah, whose shrine is located in a village a little way out of the town. This lady is the Patron Saint of the City of Larache, and is much revered in the Gharb, the Province which contains Tangier and Larache.

Larache is a good starting point for a ride to Fez, see page 158.

RABAT, SALLEE, AND SHELLAH.

Joined in appearance.

The two towns of Rabat and Sallee as viewed from the sea present the appearance of one; but they are in reality absolutely separate cities, distinct in building, in history, and in sentiment.*

Separate in reality.

Sallee (34° 2′ 7″ N. 6° 46″ W.) (*Sla*, the Sala Colonia of the Romans), is considerably the older, Rabat owing its origin (see page 129) to Yakoob

* A fact instanced in history by the bombardment of Sallee by the French in 1851, when the inhabitants of Rabat not only obeyed the admiral's orders to refrain from taking part in the fighting; but even took care that all citizens of Sallee should be sent across the Bou Ragreg to their own "gruelling." Also see page 224.

el Mansur at the end of the twelfth century, about the time when King John of "Magna Charta" fame was beginning his reign in England.

The Streets.

The thoroughfares of Sallee compare very unfavourably with those of Rabat, and are in bad condition. Of gates there are six, and there are two Kasbah (Government quarter) the old and the new. The former (dating from the seventeenth century) faces the Bar; the latter (on the south-west) was built in the eighteenth century under the Filali Shereefs. A fine stone aqueduct (10 miles long) supplies the city with water from Ismir. Inside the town the aqueduct is left open so as to enable the water (running in an open stone gutter about one foot wide and two deep) to be used for washing clothes, &c. The old port is now dry, and the docks for the old pirate vessels are gone, but the memories of pirate days still linger, and the lighters which convey the cargo from the ships are manned by the Rovers' descendants who claim the hereditary title of "sailor."

Old Port Dry.

Aristocratic Descent.

The inhabitants boast of aristocratic descent, the claim being specially emphasized by those sprung from Moors exiled from Spain in 1610 A.D.

When we cross by the ferry to the South side

RABAT. of the Bou Ragreg we find ourselves in the Royal City of Rabat (*Ribát el Fátih*, Camp of Victory).

Double Enceinte. Here there is a double *enceinte* the inner of which has seven gates, and the outer three. Two palaces are located in the space between the walls. The chief mosque is situated in the "Slipper Market," and there is a very good

Architecture. specimen of later Moorish work in the Kasbah Mosque (built 1730 A.D.). The only other mosques worth mentioning are those of Mulai Suleiman in the Sooákah, and one on the road to Shellah close to the Palace gate. The Patron Saint of the city, Sidi Liaburi, has special charge

A troublesome Harbour Bar. of the Harbour Bar, and when it is troublesome he is much petitioned. As this happens on an average one day in three throughout the year, it will be seen that this cult is in no danger of going "out of fashion."

Attractions. The troubles in connection with the Bar are very real, and spoil the city's attractions for the tourist. This is a pity, for it is a handsome town, and the surroundings both of Rabat and Sallee most charming. The situation is healthy, and the *tout-ensemble* would render it a most desirable spot in which to winter, but for the "Disturbing Element" of the Bar.

The two items which give Rabat its renown are (1) the Tower of Hassan, and (2) those wonderful carpets so famous throughout the East. The tower is a handsome structure of fretted stone, standing in Lat. 34° 3′ 30″ N. and Long. 6° 48′ 50″ W.* This tower (described on page 129) is the landmark by which the "man at the wheel" steers when approaching the city. The carpets are simply indescribable with their wonderful texture and kaleidoscopic mixture of bright but never garish colour. They are woven by women on hand looms in private houses. The form is always oblong, to conform with the shape of the rooms in the native houses.

The two famous points of Rabat.

Hassan Tower.

Wonderful Carpets.

SHELLAH

Shellah is a ruined town, beautiful in decay. It was built on the foundation of the Roman town of which it bears the name; but few traces of Latin occupation remain. The crenellated wall which "King Mansur caused to be built" † is still traceable, with a gate on the North-East highly commended by the antiquarian Tissot.

The glories of Shellah were revived under

* The dimensions, according to Mr. Budgett Meakin's measurements are: height 145 feet, thickness of outer wall 8 feet 6 inches, of inner 5 feet 6 inches, the intervening air space being 6 feet 6 inches. There are five stories completed out of eight planned. There are many rough marble pillars at the base destined to support a large structure.

† *Leo Africanus*, in whose pages may be found a most interesting description of Shellah.

the Beni Marin Sultans (fourteenth and fifteenth centuries A.D.) who rebuilt it and made it their burial place, so that most of the buildings now visible are due to that period; all are deserted.

CASABLANCA.

The "White House."

The Spanish name of the town means "White House," and it is by this name that it is usually known in Europe. The Moorish name is Dar el Baida, and means the same thing. It stands upon the site of Anfa, a city of whose glories and destruction by the Portuguese, 1468, Leo Africanus writes with sympathetic pen. It was in ruins when he saw it, and so continued till about the close of the eighteenth century, when Mulai Mohammed began to re-erect its buildings.

Town Rebuilt in 18th Century.

Mulai Abd-er-Rahman continued his grandfather's work, until Casablanca, as it now exists, arose. It is the busiest of the coast towns, being the chief outlet for a great maize and wool growing hinterland.

French Man-of-War.

"We anchor off the port in the early morning, the "R.M.S.P. steamer lying somewhat far out and within "hailing distance of a French man-of-war; off come the "heavy Moorish lighters, and in one of them we go ashore.

A Tangier Scene.

(see page 177)

"This is the port in which the rioting happened in 1907, "but, although a year or so ago I could trace many marks "of the bombardment which followed, they are all gone "now. The present Custom house stands on the site of "the offices of the eighteenth century Madrid Trading "Company, 'Los Cinco Gremios Majores.'"

Custom House.

Casablanca is a town of rising importance, and the natural emporium for the districts of Tadla and Shawia. The houses are unassuming, and the mosques have few pretensions. Nevertheless, the city is not without interest, and the main streets are clean and well kept. The markets, too, are busy and prosperous, whilst the great grain stores bear witness to the wealth of the agricultural districts behind it.

Trading Centre.

The journey from Casablanca to Rabat by land is 50 miles in length; but it can be accomplished, I understand, by *diligence* in one day. When riding, the journey is usually broken, as all Moorish cities have their gates shut between night and morning.

Land Journey to Rabat.

The land journey to Mazagan (between 50 and 60 miles) occupies 14 hours, and is thus divided: —to Aolad Jerar three, to Dar ould Hadj Kasim four, to Azimur four, across the river and thence to Mazagan three.

Route to Mazagan.

MAZAGAN.

Portuguese in Name and Appearance.

Here again the usual name is the Europeanized form; and the appropriateness of the Portuguese appellation is brought home to everyone approaching it by sea, for he lands under the frown of unmistakeably Portuguese battlements, dating from the early sixteenth century. The Moors still call it Djedida (*The New*).

Prosperous Jewish Community.

There is nothing remarkable here, in fact the town is below the average for interest. The Jews of Mazagan seem to be prosperous and live in more style and with a better attempt at refinement than in other coast towns. In fact, one of the most elaborately decorated Jewish houses I have seen in Morocco I was shown over here. The taste, of course, was florid; but, though the house was Moorish, and many of the fittings European, the whole effect was as unmistakeably Jewish as were the handsome, flashing eyed women of ample proportions who dwelt therein.

Handsome Daughters of Israel.

SAFFI.

Contracted Area.

The Moorish name is Asfi, and it is believed that the area enclosed within its original walls was much contracted by the Portuguese in the

sixteenth century for the purposes of defence. Its present wall is lofty and substantial, with three gates. It enjoyed much prosperity under the Portuguese (who evacuated it in 1541) and for nearly a century later. This port used to be the landing place for Marrakesh, and is, indeed, the natural place for that purpose; the road is shorter and more level than the routes from Mogador and Mazagan.

The Natural Landing Place for the Southern Capital.

The town affords—viewed from the sea—the most picturesque appearance, and to watch the sun rise over the town is to witness a scene of the rarest beauty. Many of the houses are fine specimens of heavy cool Portuguese mansions, although most shamefully unkempt.

A Scene of Rare Beauty.

In the neighbourhood lie many Kubbas (shrines) and the village of Sidi Wastel, nestling among the hills to the South, specially abounds in them (see Frontispiece).

Shrines of Saints.

The old Palace of Muhammed bin Abd-Allah, perched above the town, has some fine courts and architectural features.

Portuguese heraldic devices are still said to be discernible* over its chief gateway, and the building

Ruined Palaces.

* According to Dr. Leared, "Morocco and the Moors," published 1876.

is beautiful in decay. The ruins of a princely mansion with painted ceilings, frescoes, richly carved door frames, and marble columns may still be seen in the Rabat (a suburb just outside the main gate). This straggling quarter, originally built to harbour a band of rebels and robbers, is now used by merchants as a store house.

Suburb of Saffi named Rabat.

Heavy Surf.

A heavy surf renders access difficult; but a good deal of business is still done, though the anchorage is dangerous in a fresh south-west wind. A French company is trying the experiment of a skeleton quay, with a result which is yet to seek.

Pottery.

One of the most interesting productions of Saffi is the pottery, which is manufactured near the northern gate (Bab Es-Shaba). (*See page* 56.)

MOGADOR.

The "Little Picture."

Called by the Moors "Es Soueira" (the Little Picture), I could never understand why, until on a certain day in June some years ago. I had been staying at a Moor's house a little way up country and was returning to the city. I reached the heights which overlook the sand dunes soon after sunrise, and then I saw "the Picture." The sky

was a brilliant and cloudless blue, so was the sea. And the two blended into one with the aid of the morning mist; whilst the soft yellow of the sands faded into the blue in such a way that I seemed to be gazing upon a fairy palace, a picturesque commingling of dazzling white roofs and turrets suspended in the air. It was a picture indeed and more:—A *dream* picture, too good to be true.

A Fairy Palace.

It is quite modern; built in 1760,* no romance of history hangs about it; but the Moor is ever a Moor, and the life within the walls is in many respects as old as the days when Norman and Saxon struggled for England.

Of Modern Construction.

The water port has been good, but is sadly in need of dredging; if this were done the port would be the best in the country.

There are two Mellahs (Jewish quarters), but Mogador is an exceptional city as far as Jews are concerned, as here they "rule the roost." Water is conveyed to the city by a closed aqueduct from springs near Diabat, and is excellent.

Jews "Rule the Roost."

Good Water

* In "L'Histoire de la Mission des Péres Capucines," printed at Nyort in 1644 (on page 222), there occurs, however, the following passage: "Le Roi de Maroc était se mois d'Aoust en la campagne vers Saphy, "pres l'Isle de Mongador, en dessein d'y faire un Port qu'il prétendoit "fortifier: on tira trente crestiens de la Cezenne pour les y conduire, "afin d'y travailler." So that the idea of building the town had been conceived, and workmen despatched, over a century earlier.

and Sport. The town is clean and healthy, excellent fishing may be had, and abundance of fowl-shooting. There are plenty of little excursions to be made

Boar Hunts. in the neighbourhood, and it is an easy matter to organize boar hunts in the Argan forest, whilst the hard sands are ideal for a morning gallop. There

Hotel. is now a good hotel, "The Royal," to which is attached a curio store in which purchasers can be sure of buying *genuine* articles. Altogether Mogador should appeal to the English tourist who wants something a little less hackneyed than are most European watering places.

Best Starting Place for Marrakesh From Mogador or Mazagan the traveller up conntry must start, and, from the point of view of convenience in getting together one's requirements, the former is to be preferred.

CHAPTER VII. (*continued.*)

(b) Closed Ports.

Difficult of Access. Of these there is little to be said, seeing that most of them are inaccessible to Europeans. The only two exceptions of any importance are Tetuan

and Arzila, of which a few particulars are here inserted. The little town of Azimur, a short ride away from Mazagan, has too little of distinction about it to render it worth a separate description, although the ride thither forms quite a pleasant little excursion.

AZIMUR,

A Pleasant Ride from Mazagan.

TETUAN.

Tetuan is easily reached from Tangier by a route which, starting along the sea beach, crosses the mountains by a pass over the Ait el Koda Hill, and then debouches on to the Tetuan Plain past an olive grove, the scene of the signature of the treaty of 1860 with Spain. One day is sufficient for a well mounted horseman; but for those who do not care to spend eight hours in the saddle, a halt can be made for the night in tents pitched outside a Fondak half-way.

Route from Tangier.

The name specifies "*Place of Waters*," and the streams which descend from the mountains at the back of the town justify the title, and afford ample irrigation for the gardens and orange groves.

Abundant Water Supply.

Martil.

The "sea-port" (called Martil) lies about seven miles off, and consists of a roadstead open to the Levanters,* and therefore insecure. Nelson took on stores here before the battle of Aboukir.

Peopled by Andalusian Exiles in 17th Century.

Tetuan is a pretty little town, well kept, and magnificently situated. There is *one* fine mosque, and near it are congregated the houses built by the Andalusian Moors expelled from Spain in the early seventeenth century. They are built round fine courts surrounded with arcades.

"Lions" of Tetuan.

The houses in the Kitan (the best residential quarter) are well built if unpretentious. The "Lions" are (1) the graveyard of the Refugees from Spain with Hispano-Moresque Tombs, and (2) its slipper mart. The slippers made here are excellent, although of thicker and coarser make than those of Marrakesh. The tile industry is important; but the tiles are inferior to those of Fez. The distinctive Tetuan Djellabah is made of stuff striped black and white. The *footahs* (a kind of towel) made here are in much request with country girls, who use one as skirt and another as bodice.

* Winds that blow between December and April.

THE DISAPPOINTED LITIGANT
On the steps of the Palace of Justice.

ARZILA.

Of Ancient Foundation.

A market town on the coast of the Atlantic, twenty-seven miles from Tangier. It was first a Phœnician settlement (Zilis) and then a town of Roman foundation, its Latin name being Zilia.

Traces of Portuguese Occupation.

In later days it was fortified by the Portuguese whose small square walls still contain the city, and whose armorial bearings may (though half obliterated), still be traced on the landgate. The town is now in wretched repair, its harbour is silted up and its trade gone. The inhabitants number about 2,000, mostly Jews.

Megalithic Circle.

The surrounding country is generally flat, with slight undulations; the soil is fertile and cultivated. A megalithic circle stands eleven miles inland, near a village called "M'zora." The natives call these stones by the name of "The Peg" (*El Utad*) from the shape of the largest stone (about 15 feet high and shaped like a tent peg).

CHAPTER VIII.

Sacred Cities.

Sites Regarded with

There are certain localities in Morocco which have retained through centuries a special

Special Veneration.

veneration. Several of them are connected with Idris* the founder of the Empire.

WALILI (or Zarhoun.)

Walili or Zarhoun.

One of these is Walili,† where Idris first found an abiding refuge from the Abbasside Kaleephahs (see page 118). The town is now more commonly known as Zarhoun and nestles charmingly on bare hillsides, which, in Idris's day, were covered with forests.

Untrodden by Christian or Jew.

So sacred is the city that it has escaped desecration in the continual internecine strife, and is still untrodden by any Christian‡ or Jew! Even converts to Mohammedanism are not admitted, so (justly) suspicious are the Muslims of these proselytes. The particulars given are therefore but details gathered from the Moorish friends of European enquirers.

Topography.

There are five gates, one of which—Bab el Hajar —gives access to a street ending in a colonnade-encircled Sok (market place). On the south side

* It is said that some hundreds of Zaouiya (*shrines*) in Morocco bear his name; for legends tell that Idris I. was fond of building mosques wherever he went.

† Supposed to be a corruption of the Roman Volubilis.

‡ The claim of Jackson to have visited the city in 1801 appears to be doubted by the best authorities.

of this Sok lies the famous shrine, the entrance to which is through a plain door and across a passage barricaded by a bar. Here are stationed the beggars, and not a few of them. The principal courtyard lies down some steps, and is built entirely of white marble varied and coloured tiles. Out of this courtyard opens the portal of the "Holy of Holies," raised one step above the paved floor and guarded, staff in hand, by the Sheriff on duty. Further than this, even the faithful must not go ; here the pilgrim kisses the threshold, deposits his offering in the chest which stands beside the Sheriff, and departs. This chest, somewhat pyramidical in shape, is carved and painted, and large enough to hold a handsome sum, which is inserted through a slit made for the purpose.

The Shrine Described.

The Offerings of "The Faithful."

Only on the occasion of a visit from the Sultan is this doorway opened, and *once in his reign at least he must go, 'tis a function obligatory on his accession.* The door opens into a fair sized chamber, in the centre of which is the gilded tomb.

One Visit is de rigeur.

In the same street is situated the tomb of Rasheed the servant of Idris, the faithful companion of his flight and the tutor of his son, Idris II. who founded Fez (see pages 120 and 121).

"A Faithful Servant."

Distribution of the Revenue.

The "offerings" of the pious are many and rich, and are divided weekly among the chief descendants of the Saint. The distribution is made by the Mokaddem of the Zouiya, who is not a Sheriff but belongs to the family of Er-Rami, in which the office is hereditary.

Immunity from Taxes and Conscription.

The inhabitants of the city are immune from tax-paying and military service, whilst any offender who can make his way into it is safe from his enemy, even if it be the Sultan himself.

WAZZAN.

A Fertile Land.

The City of Wazzan (*The House of Refuge*, —"Dar D'mánah") lies in a land which, if it does not "flow with milk and honey," at least abounds in springs and olive woods. It is built upon a hillside (that of the Bou Halal), and consists mainly of a most picturesque pile of tiled and thatched gables,* amidst which the (almost universal elsewhere) flat-roofed buildings with dazzling whitewash are rare. Shrine domes and mosque towers are ordinary features, as is befitting

A City of Gables.

* Mr. Budgett Meakin states that old prints show this form of building to have been also characteristic of Old Tangier.

in so sacred a spot, and the exquisite structure of some of them is the city's only claim to architectural distinction.

Old Site.

Before the year 1675, the site of the present city was only occupied by mud huts, and the Sheriffs* (the heads of the sect of Mulai Tayyib) inhabited Ezaggen (or "Azigen"), now a heap of ruins opposite Wazzan. Leo Africanus mentions the latter town observing "they have a privilege granted by the ancient kings of Fez to drink wine, which is otherwise forbidden by the law of Mohammed."

A Magnificent Shrine.

Although much more modern than the shrine of Idris II. at Fez, the Mosque of Abdallah es-Shareef (*the Noble Slave of God*) contains some admirable architecture. This Sheriff was the founder of the glories of Wazzan in 1727, and his tomb is one of the most venerated shrines in the country. His shrine, is a large square hall, in the middle of which stands the tomb itself. The floor is of coloured marbles and the roof consists of arabesque wood carving in high relief, picked

* The Sheriffs of Wazzan are some of the most important in Morocco, certainly in North Morocco. For an account of these families of Saints and their hereditary powers of Barakah (blessing), see page 102. They have been granted French "Protection," a result partly of their proprietary interests in Algeria. They have azibs (*homesteads*) all over North Morocco, and indeed are the most important landed proprietors in that section of the country.

out with colours and gilding. The walls are tiled to a certain height, above which there are inscribed verses from the Koran on a whitewashed ground.

Clean Streets.

The streets of the city are steep and narrow, and are therefore kept comparatively clean. At the bottom end lies the market place, which is kept fairly busy, Wazzan forming the mart for the neighbouring districts, although its industry is pretty well confined to the making of Djellabahs (see page 64). The market days are Wednesday and Thursday.

Industry.

Water Supply.

The water supply is good, the climate healthy, and in the neighbourhood cluster quite a number of picturesque little villages and hamlets. The population is reckoned at about 20,000.

Route from Fez.

The journey to Wazzan from Fez (you leave by the Segma gate) takes about 20 hours, the distance being some 60 miles. After eight hours' travel through undulating country, cleared of trees and well cultivated, you reach the River Sebou, which is crossed at the ford of the Saturday market. Thence two hours more are required to reach the Azib of Mazariya, belonging to the Sheriffian family of Wazzan. Thence to the destination, the track runs through a series of properties

belonging to the Sheriffs, and, for the last five hours, along the banks of the river Redat. The ride is pleasant, and the people full of hospitality.

CHAPTER IX.

Border Towns and Mountain Fortresses.

This slight sketch of the topography of Morocco would be incomplete without some reference to the mountain fortresses and border towns.

GLOUWI.

A lovely Mountain Route.

The Castle of Glouwi is about six days' ride from the City of Marrakesh, and the route thither lies by the way of Zaraktan, one of the beauty spots of the Atlas, where the road runs smooth, red and sandy, curving picturesquely through piles of rock in the crevices of which creepers, maiden hair ferns, and shrubs grow profusely, whilst ever and anon a group of oleanders give a touch of bright colour.

This district of the vast mountain range is

Industrious Peasantry.

inhabited by a race of hardy and industrious folk, who terrace every valley, and on the terraces grow heavy, well-kept crops of corn and groves of walnut trees.

Mediæval Castle.

The Castle itself* is a large double towered pile of stone on a hill top. The *enceinte* consists of high crenellated walls, in good condition. The principal apartments are lofty, clean and well kept.

A Powerful Highland Chief.

The Ruler is a feudal lord, combining in his person, General, Governor, and Judge. He is known as *The* 'N'Glouwi, and is a powerful highland chief whose rule extends to the oasis of Tafilalt,† the cradle of the ruling dynasty. Upon him lies the responsibility of preventing or smoothing over any friction between his dependents and the French on the South-West Algerian frontier.

Busy Courtyards.

The castle courtyards are always full; farmers bringing in provisions, messengers to and from the Eastern districts, litigants, and suppliants keep the place in a constant state of bustle.

Munitions of War.

The fortress is provisioned for a considerable time, the permanent garrison numbers 500, and contains a large amount of arms, ammunition, horses, mules, &c.

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* See illustration on opposite page.

† See page 205.

GLOUWI CASTLE.

(see page 203)

TAFILALT.

A famous Oasis.

Sometimes written "Tafilet," is an oasis or rather series of oases famous for two things: (1) the production of the finest dates in the world, and (2) the furnishing by it (or more correctly by its old capital Sijilmessa) of two ruling dynasties for the Shereefian throne, one of them being that to which belongs the present Sultan.

Small Forts or "Peels."

Since the destruction of Sijilmessa the people live in small fortresses in the oases, which much resemble the old "Peels" on both sides of the Scottish border. An exceedingly complete and well written account of the district is given by Mr. Harris in his "Tafilet," wherein he estimates the *irrigated* surface as 400 square miles, almost all of it devoted to date palms, so that the crops must be considerable. The only other articles of importance produced are the sheep and goat skins, exported to Marrakesh for the manufacture of leather, and some very fine wool obtained from a special breed of sheep.

400 square miles of Date Palms.

Goat Skins.

Relics of Former Greatness.

The ruins of the City of Sijilmessa, in the district of Wad Ifli, denote that it was originally an important town. Crumbling walls, a mosque and minaret in decent repair, and a broken down

bridge over the Wad (River) Ziz, form the sole remaining relics of its former greatness.* The very name has departed, and its ruins are known as Medinat oul Amira (*the Royal City*).

Ancient Customs.

Yet still on the two great Moslem feasts the "Aid el Kebir"† (*great or the sheep feast*) and the "Aid es Saghir" (*the minor feast*) the people meet to pray at the M'salla (*place of prayer*) near the old mosque.

OUJDA.

34° 40′ 54″ N.—1° 47′ 30″ W.

On the French Frontier.

This little frontier town is only of interest on account of its neighbourhood to the Algerian Frontier (French). The anti-French feeling of the Moors is naturally intensified by this proximity,

Military Precautions.

and the authorities have forbidden the entrance of any wheeled vehicles. A Spaniard who violated this restriction and drove a cart of goods into the town had his wares confiscated, and was only restored his horse and cart on the conditions of immediate departure, and an engagement not to repeat the offence.

* The civil wars under the reign of the Beni Marin dynasty are responsible, *vide* remarks on page 132.

† The Aid el Kebir is also known as "Aid el Azha" (*or vulgarly* Zuha) the feast of sacrifice, and takes place on the 10th day of Dul Hadjah (the 12th and last month).

The Aid es Saghir is also known as "Aid el Fitur," and is the Break-Fast feast at the end of Ramadan (the 9th month) see page 98.

The town had a certain amount of prosperity before the revolt of El Roghi destroyed the security of the Caravan route between Taza and Fez, and now that that ruffian (whose deeds of rapine and cruelty were indescribable) has been captured and killed, some prosperity may return. It is situated on the slope of a hill, has an abundant water supply and produces much fruit. Its walls are tottering and it is of no importance strategically. Its inhabitants keep up a little sugar smuggling across the Algerian Frontier, which will doubtless lead some day to a "Rectification of the Frontier" at present ending at Sidi Zaher.

The Bou Hamara troubles.

Sugar Smuggling.

CHAPTER X.

Some South Atlas Towns. Tamshlohat, Amzmiz, and Goundafi.*

Three to four hours' ride from Marrakesh takes us to the town of Tamshlohat† situated on the banks of the river Sherghaia, and nestling in

Tamshlohat the Home of the Sheriffs.

* The route taken was Marrakesh to Tamshlohat, thence to Amzmiz then across to Agergour, thence to Agadir el Bour and thence to Goundafi.

† See page 102.

groves of olive trees. The walls are neglected, for, being sacrosanct, it has no need of them; the houses are constructed of red bricks made in the neighbourhood and furnished with flat roofs. The country house of the Sheriff nestles in gardens with tall-growing cypress trees.

Red Brick Houses.

After a further ride of six hours, over country flat at first, and later containing a few hills, we reach Amzmiz,* the road rising to an altitude of 1,600 feet, in the successive gradations characteristic of the Atlas formation.

Amzmiz.

See illustration, page 132.

The little town consists of a cluster of inferior houses, on uneven ground, built of tabbia, and contained in a rectangular wall. Everything seems old and crumbling except the mosque, which is new. At the north-eastern corner huddle a heap of ruins—the old house of the Kaid. The present ruler has located his house in an unpretentious fortification outside the city, and close

A Pretty Situation.

*There is a very pleasant route to Amzmiz from the Coast via Meskella (five hours from Mogador). After leaving the latter place, a lovely ride through hilly country brings the traveller to the Kaid's house at M'toogi, which is on a lofty eminence; and commands some charming panoramas. *En route* you pass some interesting caves. The chief of the M'toogi clan is a "power in the land," and is famous for his liberal hospitality. Then, steering a course parallel with the Atlas range you arrive in four more days at Immintannout, prettily situated on a river. Thence through a fine olive grove to Elhaira, where the country is perfectly flat. After that you make a call at Mzoudi, which contains an olive grove, where is an ideal spot for camping, and an excellent breed of sheep, whose "mutton is very good." Another six or seven hours' ride will bring you to Amzmiz.

to a large Kubba (shrine). The market held here is a weekly one (Tuesday).

A few hours of stiff climbing brings us to the old castle of the Kaids of Goundafi situated on the mountain side. It is a true Eagle's Nest, named Agergour.* Gardens and cultivated terraces surround it and stretch to the plain, which is dominated by a newly built fortification; then come olive groves and waterfalls, then houses screened by high walls and set in greenery. From his towers the ruler looks out northward upon the Djebilet mountains and the Gilis hills, from the foot of which stretches the great plain, including in his view the city of Marrakesh, with its gleaming Kutubuiya tower. In the centre of the landscape stands Tamshlohat; whilst further west lies the town of Amzmiz surrounded by green dots which denote the locale of villages and douars.

An Eagle's Nest.

A Noble Panorama.

After another five hours of rugged travel we reach the Goundafi pass, and (with a halt at Agadir el Bour) we finally enter the Kasbah, the Kaid's present headquarters. The scenery *en route* is grand; one magnificent series of peaks and gorges, with fertile, well cultivated terraces, and mountain sheep.†

A Mountain Pass.

Kasbah of the Kaid.

* The present headquarters are further on, right in the mountains.

† See pages 81, 203, &c.

Imposingly situated in a valley with the river N'fis just under its walls, the building is surrounded with mean dwellings, and forms by no means a luxurious habitation; the passages are black and deep, and the courts narrow.

A Highland Chief.

This Kaid is an important chieftain and master of the mountain region between Glouwi and M'tougi, and he is quite one of the personages of South Morocco, although distinctly inferior to *The* N'Glouwi*. The position of the latter resembles that of The Douglas in mediæval Scotch history; for not only has he the power of his own clan at his back, but he is the head of a whole confederation of smaller chiefs. It is largely due to his powerful support that Mulai Hafid is now reigning in Fez.

* See page 204.

Alcazar* (El K'sar el K'bir).

60 miles from Tangier, 20 miles from Larache.

"The Great Castle."

Although the name means "the great Castle," the town is without a wall and, viewed from a distance, has a picturesque appearance, with its roof tops and its mosque minarets peering over a setting of trees and gardens.

Kaiseriyah

The Kaiseriyah (the "Bazaar" or market quarter) forms its best feature: it is held on Sundays and well attended. Parts of the streets composing it are covered with palmetto matting, affording an agreeable shade.

Storks.

The city abounds in storks, the sacred birds of Morocco, who are supposed to be Sultans in disguise.† The only fine building is the Zouwiah of Mulai Bu Ghalib, one of the patron saints.

A "Clapham Junction."

Situated at the junction of the routes to Tangier, Tetuan, Fez, Wazzan, Mequinez, and Larache, it is surprising that it should not be a place of greater importance and pretensions.

* The town occupies the site of the Roman Oppidum Novum "and is actually built to a large extent of Roman dressed stones," suggesting a possibility of finding interesting relics of the Latin occupation (says Dr. Browne in his note on Leo Africanus). There is a Greek inscription on a stone set into the Mosque minaret.

† See Hauff's "Marchen," "Kalif Stork," where is prettily told the tale of how a Sultan is punished by God for his pride by being changed into a stork.

Section VII.

The "Rovers" and their Victims.

THIS section will speak for itself: it belongs to the "Romance of History," and is immortalized in the early chapters of "Robinson Crusoe."

Moorish Piracy is, of course, linked with that of Algiers and Tunis, and—to be completely dealt with—the history of those pirate strongholds should be included. Our present purpose, however, is served without their inclusion.

This section comprises:—

CHAPTER	PAGE	PAGE
I.—Moorish Pirates and Christian Slaves	213	*to* 219
II.—Redemption of Captives - - -	220	*to* 221
III.—The Literature of Moorish Piracy -	222	*to* 226

PIRATE CRAFT.

(see page 216)

CHAPTER I.

Moorish Pirates and Christian Slaves.

"It was about the lovely close of a warm summer's day,
There came a *Moorish Pirate-Ship* full sail to Plymouth Bay;
Her crew had seen Castile's black fleet beyond Aurigny's Isle
At earliest twilight on the waves, lie heaving many a mile."

An Amended Quotation.

Such is the amendment required for the start of Macaulay's heroic poem dealing with the destruction of the Spanish Armada, in order to bring it into line with fact. Fleming,* who commanded the vessel in question, was only one of a band of similar patriotic English sailors† of the Drake and Hawkins type, who in order to "singe the King of Spain's beard," had placed their skill at the disposal of the Moorish Pirates. These latter had been specially incensed against the Spaniards and Portuguese by the recent expulsion of the Moriscos from Spain, and were burning for

Patriotic British Tars.

"Singe the King of Spain's Beard."

* Whom Hume in his "History of England" calls a "Scottish Pirate." I do not know why. There is a double significance in the fact that this "*Moorish Rover*" was commanded by an Englishman, and that it was cruising off the *Channel Islands*.

† *Vide* the "True Travels . . . . of Capt. John Smith . . . between 1593 and 1629," published in 1630 and quoted by Dr. Brown in his introduction to Pellows' "33 years in captivity." Fleming got the Queen's "Pardon" for his information.

Tetuan a Centre of Piracy.

revenge. Tetuan was largely peopled by these refugees, and so effective was their vengeance that in 1565 the King of Portugal sent a regular expedition against them, which was (as usual) ineffective.*

Cruelties of Christians and Moors.

Do not forget, gentle reader, when you shudder at the cruelties of the Catholic Inquisition, to bear in mind also the revolting cruelties of the Moorish pirates against Spanish and Portuguese captives handed over to them by Protestant English captains.

Origin of Piracy.

The history of the matter seems to be that until Moorish fanaticism was outraged by the cruel expulsion of the Moriscos (with horrible barbarities), the Sultans of Morocco had endeavoured to maintain friendly relations at sea with European natives. That is to say, *as far as they could*, for the port of Sallee,† the first to attain prominence in this connection, early succeeded in attaining quasi-independence of their rule. Then, when the smouldering ashes of Moorish fanaticism had been fanned into flame, came the evacuation of the ports held by the various European nations.

Sallee Quasi-independent.

* He tried to render the Harbour of Martil impassable by sealing it with blocks of stone brought from Grenada. The Tetuan people cut a new outlet and began their depredations afresh.

† See the incident recorded on pages 184* and 224.

Spain left Larache; Portugal deserted Mazagan and Saffi; Great Britain scuttled from Tangier. This not merely opened these ports for the pirates, but closed them as harbours of refuge for their quarry; to say nothing of its leaving runaway prisoners no port open for escape.

Evacuation of Coast Towns Favoured the Traffic.

The Semitic races of antiquity seem to have taken readily to the sea: the Phœnicians of Tyre and Sidon, and their colonists, the Carthaginians, were the finest sailors and most intrepid voyagers of their day. But the Moors never shone at sea until they had been taught by the English and Dutch Protestant foes of Catholic Spain.* Then, when they had learned their trade, the Sallee Rovers preyed upon all nations alike, and as the British shipping became more numerous so did the number of British victims to Moroccan piracy, and the Moslem sailors would boldly venture to await their prey as far north as under the lea of Lundy Island.

Punic Sailors.

The Rovers taught by English Sailors Preyed on English Shipping.

Bars protected all the ports used for piracy, and consequently the pirate vessels were necessarily of light draught. In "the Female Captive," (printed 1769, in London) Miss Marsh (afterwards

Ports protected by Bars.

* Dr. Brown points to the fact that Felipe IV. of Spain on capturing Mamora in 1614, found it "a perfect kennel of European outlaws—English, French and Dutch."

Mrs. Crisp) narrates her experience, and tells us that the "Merchantman" in which she was captured, was (after being lightened) taken over the bar of Sallee. The little vessel, however, got pretty nearly knocked to pieces in the process (Vol. II. p. 132).

An 18th Century Example.

The Type of Vessel.

The type of vessel employed is best understood from the illustrations on page 212. They are reproduced from the work written by Georg Höst (published in Denmark in 1779 and 1781, in Danish and German respectively). The author was Danish Consul at Tangier for many years, his work is accurate and painstaking, and his evidence about pirate vessels *contemporary*. In 1766, he states that there were but *ten* pirate vessels of any size, and he gives a list of them, with the names of their captains and the number of their guns and crews. They range from a frigate, of 45 guns and 330 men, through xebeques of 16 guns and 126 men, to galiotes of 6 guns, 30 rowers, and 100 men*. He adds that three

Contemporary Accounts of the Pirate Fleet.

* These "frigates" were propelled by oars as well as sails, and were rigged like brigs. The xebeques were typical Mediterranean boats with two or three masts, carrying square sails when "running," and lateen sails when "on a wind." The galiote was a purely pirate rig with one mast for sailing, but placing its reliance on long sweeps, enabling them to board becalmed vessels. Such vessels continued to be built as late as 1750 when the captain of an English privateer (the "Inspector") was set to work on one at Tetuan. He gives its dimensions:—a keel of 90 feet, a breadth of 20 feet, with 40 oars, 9 carriage guns, 20 swivel guns, and a crew of 230.

years later the number rose to 20, the additions being mostly galiotes, "and that is really the strongest fleet of any kind they had ever known."* Pidoe de St. Olon, in his work published by the command of Louis XIV. (Paris, 1695) gave the number as a dozen vessels with 18 to 20 guns in bad condition, and a crew of 200.

A French Account.

There were, of course, large numbers of transports in earlier days: the Arab historians mention hundreds on the stocks. But these were not vessels adapted to "keep the sea," they were but transport galleys propelled by oars supplemented by a sail or two on a single mast when the wind was favourable. They were necessary adjuncts to the conquest and retention of Spain.

The Transports of the Almohades.

The object of all pirates† is to gain booty, not to fight. The Moors, then, would range close and invite the captain on board to show his papers. This necessitated the withdrawal of the chief and a whole boat's crew, and much simplified their operations. Passengers and sailors were stripped of their belongings and taken on the pirate vessels, prize crews being sent on

The Procedure.

Men and Women for Sale.

* Höst's figures are practically confirmed in the "Annual Register" of 1775, page 84 of "Chronicle," where the total given is 15 ready for sailing and 9 approaching completion.

† See Defoe's "Adventures of Captain Singleton."

board the capture. The captain was usually reserved for the Sultan, the rest of the prisoners, men and women alike, were sold by auction in the manner detailed on page 85. Sometimes a little syndicate would combine to purchase a captive who seemed likely to have friends to redeem him, and questions relative to ransom were the first asked. Large numbers professed the faith of Islam and married; most of the women (except such of the less attractive whose friends could afford to pay) were taken into the harems; Miss Marsh narrates in her adventures that she met, in the Sultan's palace (1769 A.D.) a "daughter of an Englishman who had become a renegade and had married a Moorish woman," who was very agreeable, but tried to inveigle her fellow countrywoman into the Sultan's harem, nevertheless.

Proselitizing.

An Adventure in a Sultan's Harem.

Mulai Ismail and the "Heyday" of Piracy.

Thomas Phelps 1684 A.D.

The greater number of the able-bodied men were sent inland to Fez, Mequinez, Marrakesh and other towns. In the days of Mulai Ismail when piracy was at its height, Christian slaves to the number of between one and two thousand worked in his service at Mequinez. Thomas Phelps (1684 A.D.) was one of the unfortunate wretches so treated (there were 800 in his day). He describes

the Sultan as "this Monster of Africk, a composition of gore and dust." Ismail was an enthusiastic builder * and not only kept his slaves hard at it; but (says Phelps) "will sometimes vouchsafe to work in the Lime and Durt for an hour together, and will bolt out an encouraging word to the slaves." Phelps escaped with some companions to Sallee, stole a boat, was picked up at sea and induced his rescuers to join them and help to burn the pirate shipping in Mamora, which they did "*hallowing at the sight of so desirable a Bon-fire.*" So to England, where he was taken under the protection of Samuel Pepys, Lord of the Admiralty, and writer of the most famous diary in the English language, to whom he dedicates his "Account."

His Captivity,

Escape,

and Narrative.

* Phelp's description of "Tabbia" building is worth reprinting: "There are boxes of wood of dimensions according to pleasure. These "we fill with earth powdered and lime, and gravel well beat together "and tempered with water; and, when full, we remove the box "according to order and withdraw the box planks and leave the matter "to dry, which then will acquire an incredible hardness, and is very "lasting, for we have seen walls of some hundred yeeres standing (as "we were informed) and all that time has not been able to do them any "prejudice." See also page 152*.

I have myself seen the process often, and on a visit at Tamshlohat (where the Sheriff is vastly extending his country house), like Mulai Ismail, I joined in mixing the concrete and handling the stamper.

CHAPTER II.

Redemption of Captives.

Redemptionist Fathers.

The ransoming of these unfortunates was carried out mainly by Catholic priests, who devoted their lives to the service of collection of alms for the purpose, bargaining with the Moslems, and repatriating the exiles.

Established by Papal Bulls.

In his "Bulla Confirmationis, &c., Sanctissimæ Trinitatis Redemptionis Captivorum," Pope Urban VIII., under date of 18th December, 1623, confirms the privileges of the regular orders to this Order of the Holy Trinity, founded expressly for the Redemption of Captives under the Papal Bull of Pope Innocent III. in 1198 A.D.* Other orders followed them and the worthy priests are generally known as Redemptionist Fathers. One of the Missions sent from Lisbon by the orders of the King Dom Joseph I., between the 21st February and the 18th May, 1765, rescued 223 men and 5 women from captivity which had lasted, in some cases, 15 years.

Lists of Captives.

Mouëtte's Account 1682.

Sr. Mouëtte (1670 to 1682 in captivity) who was rescued by an order named "Ordre de la Mercy

* See the "Pulcher Libellus" printed at Olysippone, 1623.

MOUNTAINEERS OF THE GLOUWI CLAN.

(see page 204)

Redemtion des Captifs," speaks from personal knowledge when he enumerates, as the work of the "Redemptionist Fathers," Christians fortified for martyrdom in their faith, sinners convicted of sin, boys saved from mutilation for the Seraglio, wives rescued for their husbands, and husbands for their wives. "Where the province, town, or village of France without one of these happy redeemed ones?"

British Government Inaction.

With characteristic indolence the British Government left the redemption of *their* captives to private philanthropy. Thomas Betton, a Turkey merchant, bequeathed property which ultimately became worth £10,000* a year for the purpose. It was mostly left to friends and charitable persons and churches to send money to British Consuls, who with Government approval, but no *help*, did what they could. From time to time on some special appeal, the Government stirred; but only to relapse into inactivity.

Private Philanthropy.

* After need for this "Redemption" was passed, the Court of Chancery appropriated the bequest for "grants in aid" to church schools. *Vide* "Nicholl's Account of the Ironmongers' Company," p. 346.

CHAPTER III.

Literature of Moorish Piracy.

Literature dealing with the Pirates.

The literature descriptive of these three centuries of Moorish piracy and Christian slavery is a large one, and much of it requires to be received with suspicion. "Grub Street" could "fake" a good story with plenty of horrors, *and did it!* Genuine narratives, where the personality and genuineness of the narrator are plain, contain as interpolations fourth and fifth hand descriptions of places never visited, and of customs never seen. Mouëtte's book is marred with padding, and Thomas Pellow's book not without suspicion, although Dr. Brown has, in his edition, purged it of the long extract from *Windus*. As printed in the "Adventure" series of Fisher Unwin, it forms one of the most interesting books of adventure that can possibly be imagined, and a great pity it is that it should be permitted to run out of print.

Thomas Pellow.

A "News Letter" Account of 1642.

An old English "News Letter," printed in the year 1642, gives the "News from Sally of a "strange delivery of foure English captives from "the Slavery of the Turkes," and aptly illustrates the fact that the ports held on the coast by

European Powers served (till their abandonment in the 17th century) the useful function of a "Way of Escape" to the victims of piracy. It tells the story of how four English ships (from Rye, Barnstaple, Dartmouth, and *"Apsum") were captured on their homeward voyage from La Rochelle. The masters of each merchantman were set aside for the Sultan, but made their escape and fled to the "Spanish Towne" (apparently Larache) whence the Governor shipped them to Calais.

A Naval Expedition in 1637.

A pamphlet printed in London in 1637, under the title of "A True Journall of the Sally Fleet with the proceedings of the voyage," and published by John Dunton, Mariner, *Master of the Admiral called the "Leopard"* gives a list of 329 men, women, and children rescued from slavery. This brochure comprises a most interesting account of an expedition sent by King Charles I., composed of H.M.S. "Leopard," "Antelope," "Hercules," "Mary," "Providence," "Expedition," "Mary Rose," and "Rowbucke," varying from 400 to 500 tons burden, and mounting from 30 to 40 guns each. The expedition started in January, 1637,

List of the fleet.

* ? Appledecombe.

and by March 29th, "The Governor of the old "town did send our King's letter of peace aboard "to our Generall and did desire peace with our "King, for they are *out with the new town*" (Rabat). This old rivalry* was soon turned to good purpose by the English, a treaty (the text of which is printed) was concluded on behalf of His Britannic Majesty with the Governor "The Lord Siddie Hannet Laishi (probably Sidi Mohammed Ali el Aish), and the men of Sallee joined in the fight against their brother rogues who, says Dunton, "were very cropsicke . . . and called them and "us 'English Dogges.'" Eventually, all the pirate ships were taken and smashed, and the little expedition returned to England with flying colours and British subjects snatched from a living grave. John Dunton's qualifications to act as pilot and sailing master are detailed in his introduction, wherein he dedicates his little volume to the Rt. Hon. Lord Vaine, P. C. of the High Court of the Admiralty.

Treaty with Sallee.

Victory and Rescue.

"Right Honourable, in September last was twelve month "I redeemed myself prisoner from Sally, being sent out "master and pilot in a Sally man of warre with twenty-one "Moors and five Flemish Renegadoes unto the coast of

* See page 184*.

" England to take Christians; brought them unto the Isle " of Wight under the command of Hurst Castle, where I " was detained as a pirate and sent to Winchester with " the rest."

The picture of the old Sea Dog piloting his pirate masters by night under cover of the guns of Hurst Castle, and the surprise that daylight brought the Moors, is very rich in humour.

The "Female Captive" of Mrs. Crisp.

But the " Human Document " which must win the approval of all readers, seems to me that of the " Female Captive." The preface strikes the right note:—" The subject of these volumes is a " story of real distress, unembellished by any " ornaments of language or flights of fancy," and the book carries it out. Miss Marsh's* descriptions are accurate, and her language sober and maidenly. No man can refuse to award its due meed of praise to the artless account of how the poor maid, alone in the Sultan's Palace, and trapped into pronouncement of the Mohammedan profession of faith (through ignorance of Arabic), extricated herself by truly feminine tact and British pertinacity.

The death of "Roving."

" Roving " died a natural death when steam came in. The cost of modern armed vessels, and

* She became Mrs. Crisp in consequence of this adventure, so that the little volume is not lacking in " Love Interest."

the skill required for manipulating them, prevent private enterprise in this direction. The only possibility nowadays is for *national* piracy, and it is for the prevention of this that Great Britain lays down her "Dreadnoughts."

Section VIII.

Remarks on Books dealing with Morocco.

THE books dealing with Morocco fall naturally into two divisions—those that make their appeal to the general reader and those that cater for the student.

Of these two divisions the former is the one with which I am here concerned: students will naturally search the bibliography of Dr. Brown and Sir Lionel Playfair, and the catalogues to be found in the various great libraries.

Dr. Brown and Sir Lionel Playfair.

But there is a large body of general readers who, if once interested in a subject, like to go a little deeper than a mere dip. For such as these the following notes may be useful. The list is selective and not exhaustive, and the remarks are put forward only to serve as a guide to the contents of the volumes.

Of modern writers (in English, at all events) the one occupying the foremost place is the late Mr. Budgett Meakin. His principal works (exclusive of contributions to periodical publications), are:—

Budgett Meakin.

(1) An Introduction to the "Arabic of Morocco" (1891).
(2) The Moorish Empire (1899).
(3) The Land of the Moors (1901).
(4) The Moors (1902).
(5) Life in Morocco and Glimpses Beyond (1905).

The works numbered (2), (3), and (4) form quite an encyclopædia of things Moorish, and every reader who wishes to seriously study the subject is bound to consult them; a process which would be facilitated by fuller indices.

No. (5) shows a maturity of style that is not reached by the others, and deepens one's regret that the pen of the gifted writer is now idle for ever.

Mr. Walter B. Harris, whose dramatic captivity with Raisuli excited an interest only second to that of Kaid Maclean, is the best equipped of living English writers for

Walter B. Harris.

the task of Moorish chronicler. His first work, "The Land of an African Sultan" (1889), written in a light and amusing vein, was followed up by "Tafilet," an account of a journey in disguise, which should find a place on everyone's shelves. It deals with little known (and at the time almost *un*known) country, and is moreover a well written narrative of British pluck.

Leonard Harris.

Another member of the clan Harris (Mr. Leonard Harris, correspondent of the *Daily Graphic*), has recently published a book largely reprinted from his periodical, entitled "With Mulai Hafid at Fez." It is a stirring account of a "special correspondent's" adventures, and contains many interesting illustrations. I note, by the way, that the "Slave Market" view on page 84 is that of Marrakesh, and is reproduced from a photograph by Mr. A. Lennox, British vice-consul at the Southern Capital. Some of the illustrations in the present volume were taken for me by the same "Kindly Scot."

Bensusan and Forrest.

A work published under the title of "Morocco" by S. L. Bensusan & A. S. Forrest (1906), forms a handsome volume on the subject. The text of Bensusan is excellent, and admirably fulfils his object; that of giving an impressionist word picture of what is seen by the "Passer By." Mr. Forrest's illustrations are in his own style, which is more happily exemplified elsewhere.

Cunningham Grahame.

If a book that fascinates by its style and "go" be wanted, read Mr. Cunningham Grahame's "Mogreb-al-Acksa." If scholarship and quaint historical legend be desired, it will be found in Mr. T. H. Weir's "Shaikhs of Morocco." The account of the Tamshlohat Sheriffs, to be found on pages 102, &c., was first brought to my notice in the pages of this book, and supplemented afterwards when I was their guest at Tamshlohat.

Eugene Aubin.

M. Eugene Aubin printed an interesting account of travels and research in 1904, under the title of "Le Maroc d'Aujourd'hui," which has been translated into English, and published by Messrs. Dent, in 1906, under the title of "Morocco of To-day." It is one of the best modern volumes on the subject, although the style is necessarily lost in translation.

G. Montbard.

Another translation of a work published originally in French is "Among the Moors," by G. Montbard. This

In the Agudal Gardens of the Sultan.

(see page 157)

gentleman (a French journalist) whose line drawings profusely embellish the volume, was accompanied on his pilgrimage by Mr. Walter Harris (see page 205), and unless my literary *flair* has misled me, Mr. Harris has had something to do with the text.

Hugh Stutfield.

Mr. Hugh Stutfield's volume "A Ride through Morocco," is interesting, although some of his criticisms seem founded on insufficient data.

Dr. Kerr.

Although the missionary's point of view is apt to be biased, yet—making due allowance for the fact—the little volume published by Dr. Kerr, under the title of "Pioneering in Morocco," is well worth reading. It is the personal narrative of ten years' work at Rabat, and the plain sincerity with which it is written invests it with much interest.

Miss I. Savory and Lady Grove.

Two ladies—Miss Isabel Savory and Lady A. G. Grove—have contributed amusing volumes, the former under the title of "In the Tail of the Peacock," a reference to a popular Moorish proverb. Lady Grove calls her book "Seventy-one Days Camping in Morocco," and writes in chatty style.

Cowan and Johnson.

"Moorish Lotus Leaves," by Cowan & Johnson (the latter of whom also wrote a Guide under the title of "Morocco") has been allowed to go out of print. 'Tis a matter of regret, because well-known books, written with ripe personal experience, are none too common. A reference (with extracts) will be found on pages 74-75 to "Fadma," another of Mr. R. L. N. Johnson's productions. It is a great pity that an inexpensive little book of *such rare merit* should not be better known in England.

Spence Watson.

Dr. Spence Watson's "Visit to Wazzan" (1880), is interesting, albeit a little too much "coleur de rose"; but his visit was paid under exceptionally favourable auspices.

Leo Africanus.

Of books appealing to folk who like a little stiffer reading, the "History and Description of Africa" by Leo Africanus,* published by the Hakluyt Society, possesses a rare charm. Dr. Brown's introduction and notes are masterly pieces of acute research and interesting style.

With regard to the flora, the "Morocco and Great

* El Hazan el Wazzani el Fàsi, a noble Moor educated at Fez, captured in 1517 and sent to the Pope. He became a Christian, and wrote the best treatise extant on Mohammedan countries.

Hooker. Atlas" of Sir J. Hooker is still the authoritative work, albeit that Mr. Budgett Meakin in "The Land of the Moors" has added many interesting facts and details,

Thompson. whilst Mr. Thompson's accounts of his journeys, published in the transactions of the Royal Geographical Society, and extracted in "Stanford's Compendium of Geography" by

Keane. A. H. Keane, are notable recent contributions to our limited knowledge.

Of the piracy literature there is a curious dearth, considering the modern taste for adventure. "Barbary

Stanley Lane Poole. Corsairs," by Stanley Lane Poole, in the "Story of the Nations" series, is a sober narrative of the historical side of the question. "The Adventures of Thomas Pellow" (with Dr. Brown's notes), a human document of great interest, ought to have "caught on" more than it seems to have done.

Georg Höst. Of the old standard books the best is that of Georg Höst, referred to on page 216, published in German and Danish. This and Windus's "Journey to Mequinez" (1725 A.D.) (referred to on page 58) are the "original sources" of many

Dr. Leared. productions. Dr. Leared's "Morocco and the Moors" (1891) is a standard book; but the statements are not reliable.

E. Ashmead Bartlett. Quite a recent book has appeared from the pen of Mr. E. Ashmead Bartlett:—"The Passing of the Shereefian Empire." It reminds me of a book which was published in Paris in 1886 from the pen of L. de Campon:—"Un

L. de Campon. Empire qui Croule." Mr. Ashmead Bartlett's graphic pen limns with characteristic touches those thumb-nail sketches with which his name is linked. If the colouring be at times a little strong, well 'tis the "*défaut de sa qualité*." Our author is pessimistic, and will hardly allow the Moor any patriotism. Really, the trouble is that he has too much! His devotion to his village and his tribe leads him into deadly feuds with other villages and other tribes. I have been struck by the close resemblance of Morocco to mediæval Scotland. The feuds of the Scottish nobles and clans invited the attentions of Edward I. Yet even that mighty and skilful leader can hardly be said to have won a permanent success.

By far the most voluminous and valuable work has, however, been done by the French (all honour to them). Whatever we may think and wish about French territorial aspirations, our literary indebtedness to France is incalcul-

able. The Arab histories, to which I refer on page 108, have been translated for their learned societies* and their Government. The savants who have done the work have added (in many cases) learned and delightful introductions, notes, and notices.

R. de Flotte de Roquevaire.

The maps printed for the army and those of R. de Flotte de Roquevaire are vastly ahead of anything produced elsewhere.

"Pierre Loti."

Their famous men of letters like "Pierre Loti" (M. Viaud) contribute charming little volumes like "Au Maroc." Others, like M. Réné Le Clerc and M. H. Gaillard, contribute useful and picturesque accounts of "Le Commerce et l'Industrié à Fez," and "Une Ville de l'Islam." They are prolific in handy little books of travel like "Le Maroc Septentrional," packed full of useful hints, or of books like M. Gustav Wolfram's "Le Maroc, ce qu'il faut en connaître" or M. Kerdec Chény's "Guide du Voyageur."

Réné Le Clerc and M. H. Gaillard.

M. Gustav Wolfram.

M. Kerdec Chény.

Those who like compendiumistic literature should consult "Le Maroc" of A. Cousin and D. Saurin; those who want impressionism, "Un Crépuscule d'Islam," by André Chevrillon.

A. Cousin and D. Saurin.

André Chevrillon.

The political happenings and position are well put in "Etude Politique" by Mons. G. Jeannot, who prefaces his remarks with a few notes well selected and ably expounded. The international complications and French claims are acutely and eloquently expounded in M. Victor Bérard's "L'Affaire Marocaine."

Mons. G. Jeannot.

M. Victor Bérard.

Of special interest are two works of delightful reading and solid information, gathered first hand in the one case and practically so in the other. I refer to the volumes recording the wanderings and discoveries of the Marquis de Segonsac, and those of the "Pilgrim" of Mons. A. Moulieras ("Le Maroc Inconnu"). Such efforts as these are so fine that it seems an impertinence to praise them, one can only admire and appreciate. Here we are in the closest possible contact with the real people in the real country. The history of the gathering of the information is a romance.

Marquis de Segonsac.

The Marquis de Segonsac's volume deals with "Voyages

* *Vide* publications of l'Ecole Spéciale des Langues Orientales vivantes; those of the Bulletin du Société Geographie de Marseilles; hose of l'Afrique Francaise, the Revue de Paris, &c.

au Maroc, 1899 to 1901." The first part is concerned with the Riff and Djebala, and includes Tangier, Fez, Melilla, and Wazzan. The second he calls the "Beraba" (Berber) and deals with the district embraced between Alcazar, Fez, the River Molouiya and the River Sebou. The third part treats of the "Sus," and embraces Marrakesh, Tarudant, Tiznit, Agadir, Mogador, &c. The traveller crossed the Bibouan Pass and passed round many "tight corners."

Mons. A. Moulieras.

M. Moulieras is Professor of Arabic language and literature at Oran, and instead of voyaging in person, employed trustworthy natives who traversed the country and brought back to him information which he has embodied in his volume "Le Maroc Inconnu." Of course, much of its value depends upon the reliability of the people employed. But the twenty-two years over which M. Mouberas' work has extended, the knowledge and experience he has himself acquired, seem to render it impossible for him to be seriously deluded. His volumes are most fascinating; his principal pilgrim, Mohammed ben Tayyeb, a most picturesque figure. As an instance of this man's work, let me extract the following adventure :—

Our pilgrim is journeying in the R'mara (Ghomara). One day in the mountains on the way to K'aa Sero, he is stopped by five men. "Whence comest thou?" "From Tetuan, I am of the Beni Saïd."* Five guns are at his breast in a moment. He cries "Oh, but I am not a Saïdian really, I only went there to study."† Then one of the villagers threw a handful of dust in his eyes. Whilst using his hands to rub it out, he has all his clothes and belongings filched, save one ragged shirt. Thus accoutred he goes into the village of K'aa Sero and enters a mosque. Here he is admitted to the class, given clothes and a lodging for the night. In the morning a Crier is sent round the village chanting "Who stripped the Talib (*student*) yesterday?" Up comes a man with "I know," and gives the list. They are sent for, and after some questioning confess. They then perforce return the traveller's belongings amidst their fellow villagers' jests, laughter, and jeers.

* A hostile tribe.

† These wandering students go to a town, enter a mosque, and ask for teaching. If the places be not all full they are admitted. They subsist on charity or what they can earn. It matters not what their age is, whether it be 16 or 60.

Section IX.

Dynasties.

To supplement the "Key" on page 116, the following tables may be found useful.

Idreesi Dynasty.

A.D.		
788	(1)	Idris I., son of Abd-Allah.
791/2	(2)	Minority of his son.
793	(3)	Idris II.—son of (1), and founder of Fez.
828	(4)	Muhammed—son of (3).
836	(5)	Ali—son of (4).
848	(6)	Yahya I.—son of (4).
	(7)	Yahya II.—son of (6).
	(8)	Ali II.—grandson of (3).
	(9)	Yahya III.—grandson of (3).
904	(10)	Yahya IV.—great grandson of (3).
921		Interregnum of Usurper.
922/5	(11)	Hasan, the "Vein-Tapper"—descendant of (3).
		With Fez finally lost to the Dynasty in 925 A.D., it still struggles on :—
925	(12)	Kennoun—descendant of (3).
949	(13)	Abou 'l Aïsh Ahmed—son of (12).
955	(14)	El Hasan—son of (12).
986		Dies and ends dynasty.

The Emirs of the Miknasa and Maghroua Berbers succeeded in overthrowing the Idreesi Dynasties, and held Fez alternately till it was taken by Yusuf ibn Tashfin in 1069.

Almoravide Dynasty.

A.D.	
	(1) Yahya—son of Ibrahim el Djedali.
	(2) Yahya—son of Omar.
1056	(3) Abou Bekhr—son of Omar.
1061	(4) Yusuf—son of Tashifin.
1106	(5) Ali—son of (4).
1143	(6) Tashefin—son of (5).
1146	(7) Mohammed Ishak—son of (5).
1147	He is killed at Marrakesh, and dynasty ends.

Almohade Dynasty.

1128	Death of Medhi (*Ibn Tumart*).
1130	(1) Coming of Abd el Mumin.
1163	(2) Abou-Yakub-Yusuf—son of (1).
1184	(3) Abou-Yusuf-Yakub ("*The Victorious*")—son of (1).
1199	(4) Mohammed Nasir—son of (3).
1214	(5) Yusuf Mostansir—son of (4).
1223	(6) Abd el Wahid—son of (5).
1224	(7) El Adil—son of (3).
1227	(8) Yahya—son of (4).
1229	(9) Aboul Ula Idris Mehmoon—son of (3).
1232	(10) Abd el Wahid—son of (9).
1242	(11) Ali es Saïd—son of (9).
1248	(12) Omar Murtada—descended from (1).
1266	(13) Abd 'l Ula Wathik—descendant of (1).
1269	Conquered and killed by the Beni Marin, and dynasty ends.

Beni Marin Dynasty.

1195	Abd-al-Hakk.
1217	Othman I.
1239	Muhammed I.
1244	Abou-Yahya Abu-Bekr.

A.D.	
1258	Abou Yusuf Yakub.
1286	Abou Yakub Yusuf.
1306	Abou-Thabit Amir.
1308	Abou-l-Rabi-Suleiman.
1310	Abou-Saïd Othman II.
1331	Abul Hasan Ali.
1348	Abou-Aynan.
1358	Saïd.
1359	Abou Salim Ibrahim.
1361	Abou Omar Tashfin.
1361	Abd el Halim.
1361	Abou Ziyan Mohammed II.
1366	Abd-ul-Aziz.
1372	Muhammed III.—Saïd.
1374	Abul Abbas (*El Mustansir*) Abd-al-Rahman.
	The kingdom divided into Kingdom of Fez and Kingdom of Marrakesh.
1384	Musa.
1384	Muntasir.
1386	Muhammed IV. (*Wathik*).
1387	Abul-Abbas (*El Mustansir*) restored.
1393	Abou Faris (and Son).
1408	Abou Saïd.
1416	Saïd Yakub } *Kingdom again divided.*
1424	Abdallah.
1470	Sharif.

Watasid Dynasty.

1470	Saïd (*Sheik Wat'as*).
1500	Muhammed I.—son of Saïd.
1530	Ahmed—son of Muhammed.
1550	Muhammed II.—son of Ahmad.

Hasanee Sheriffs' Dynasty.

A.D.	
1544	Muhammed I.—Sheik.
1557	Abd-Allah.
1573	Muhammed II.
1575	Abou-Marwan-Abdal-Malik I.
1578	Abul Abbas Ahmad.
1603	Sheik, Abou-Faris, Zaydan } *Rivals.*
1608	Zaydan—alone.
1628	Abou Marwan (*Abd-al-Malik II.*).
1630	Walid.
1635	Muhammed III.
1654/8	Ahmad II.

Filalee Sheriffs' Dynasty.

1664	Rashid (*The Great Tafilatta*).
1672	Ismaïl (*brother of Rashid*).
1727	Ahmad ("*The Golden*").
1729	Abd-Allah (*with 3 rivals*).
1757	Muhammed I.—son of Abd-Allah.
1789	Yazid—son of Muhammed.
1792	Hisham }
1795	Suleiman } (*rival brothers*).
1822	Abd-al-Rahman.
1859	Muhammed II.
1873	Hasan.
1894	Abd-ul-Aziz—son of Hasan
1907	Hafid—son of Hasan.

BUTTER MAKING.

The milk is put in a goat skin, slung as illustrated, and swung to and fro till the butter forms.

Section X.

INDEX.

Figures in bold type represent *principal* reference.
Figures marked ‡ show the reference to illustration.
Figures marked * show that the reference is to a footnote.

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In the Streets of Marrakesh.

(see pages 152 to 158)

Maps and Plates Illustrative of Arts and Crafts, Apparel, &c.

Moorish Pipe—the bowl is very small.

The Guest Chamber in a Moorish Country House

My host brings a sheep as a present. It was killed and eaten for supper (see page 77).

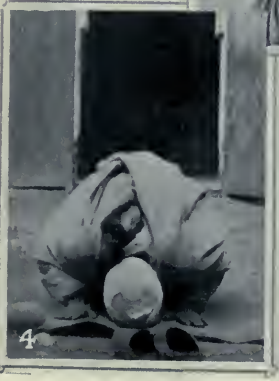
POSITION during PRAYER

1. Washing with water. sand or stone.

2. First position of prayer.

3. Second position.

4. Third position.



5. A finger position peculiar to Morocco.

Costumes. *(see pages 60 to 68)*

(N.B.—Figs. 1, 2, 3, 4, 6, 7, 8 and 9 illustrate successive stages in the production of the effect of 9.)

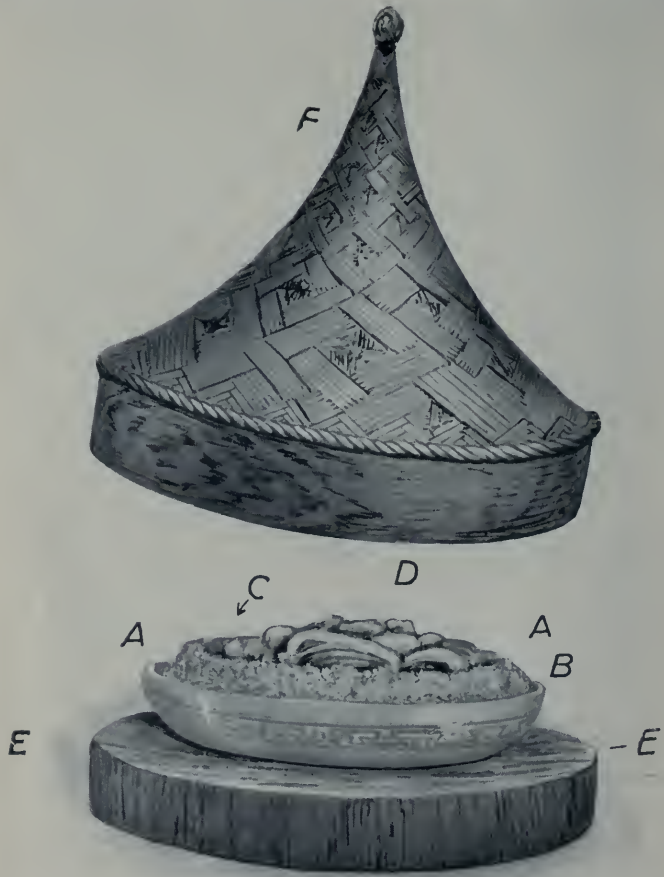
Fig. 1.—Tshameer (shirt). Fig. 2.—K'mees (tunic). Figs. 3 and 4.—Kaftan.

(For continuation of this costume see 6, 7, 8 and 9, over page).

Fig. 5.—Illustrates a different dress, that of a merchant (see page 64).

Costumes.

Figs. 6 and 7.—Kaftan, with turban and bag. Fig 8.—Mansureeyah.
Fig. 10.—Shows a common Moor in a Djellabah—the dress of the "People." (see page 64.)



A.—Koos-Koos.
B.—Earthenware dish.
C.—Fowl cut up and stewed with spices.
D.—Sliced onions and other vegetables.
E.—Wooden platter on which the dishes are brought in covered by the plaited straw cover (F) shown above.

Brass Water Jug and Basin.

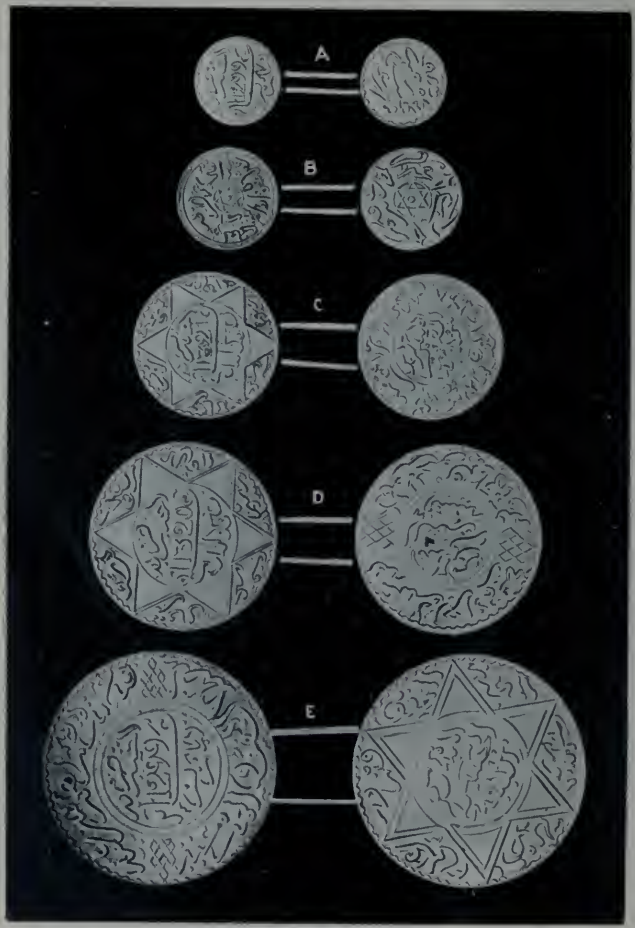
The water is poured over the hands, and soap is placed in the receptacle in the middle of the basin

Slippers and Silk Work from South Morocco.

1.—A pair of lady's pink slippers, embroidered with gold thread and coloured silks.
2.—A pair of girl's slippers, red with blue insertion, and gold thread work.
3.—A plain pair of (yellow) boy's slippers.
4.—A long piece of white cloth embroidered with yellow silk (worked in an Harem).

Marrakesh Leather Work.

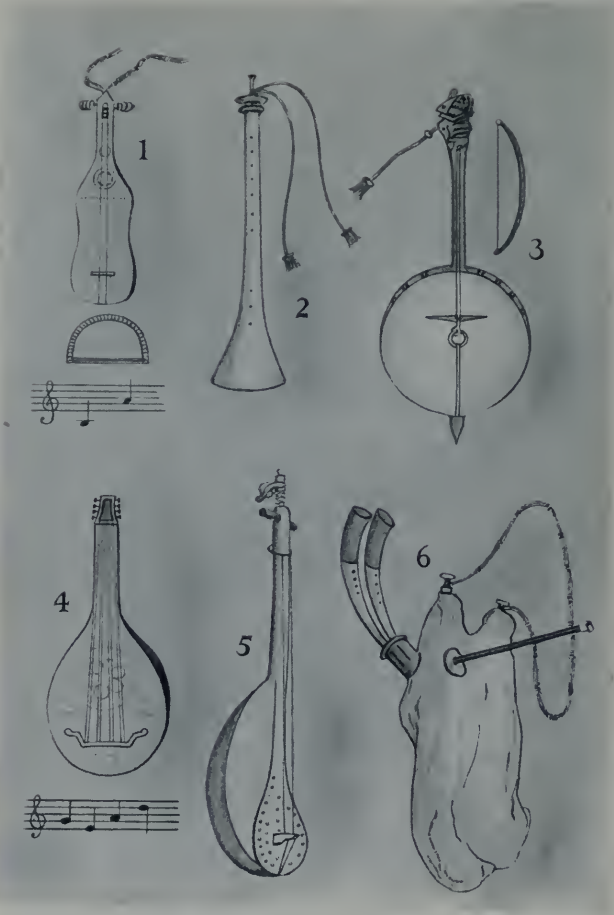
1 and 2.—Leather bags, embroidered with silk.
3.—Leather cushion—the pattern excised by hand.



Modern Moorish Coins.

A.—S'baueeya S'ree-ira—1/20th Peseta—1/20th Dollar.
B.—S'baueeya Kbee-ira—1/10 Peseta—1/10th Dollar
C.—Erbaa Eryal—¼ Dollar.
D.—Nas Eryal—½ Dollar.

1.—A brass tray. 2.—A pair of porcelain dishes.
3.—An earthenware incense burner. 4.—Earthenware candlestick.
5, 6, 7, 8.—Saffi pottery. 9.—A Moorish kettle (iron).
10.—A water pot (for cooling water).
11.—A pair of Moorish stirrups. 12.—A shell bag from the "Sus."



Musical Instruments. (*see pages 71 to 73.*)

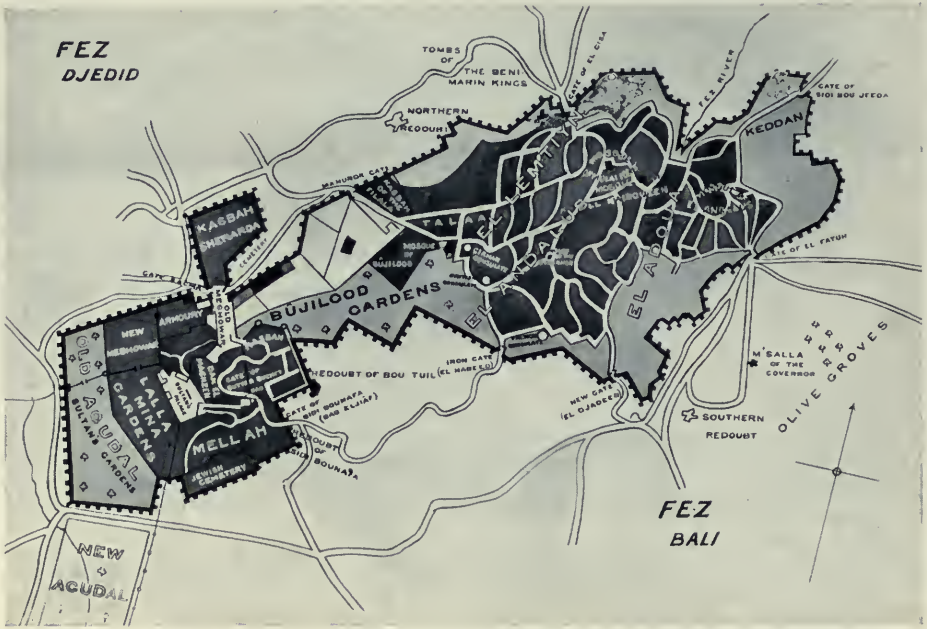
1.—R'bab, a two-stringed fiddle played with a bow.
2.—Ghaitah, a flageolet. 3.—A one-stringed Gimbri.
4.—Lute. 5.—Two-stringed Gimbri. 6.—Zummurah

A Country Girl wearing Brooches like that enlarged.

The material is silver, and the size is about twice that of the bottom plate

LEPER-
TOWN
BAB DU KALA
THURSDAY
MARKET-PLACE
BAB EL KHMIS
RIVER ISSIZ
BAB DEBAH
BAB AILAN
BAB ACHMAT
BAB RHOS
BAB KASBAH NHAS
BAB HAMAR
CEMETERY
KUBBA
MOSQUE

Marrakesh.


FEZ
DJEDID
TOMBS OF THE BENI MARIN KINGS
NORTHERN REDOUBT
MEKHNOUR GATE
KASBAH SHERARDA
CEMETERY
GATE OF BOU JELOUD
BUJILOOD GARDENS
MOSQUE OF BUJILOOD
CEMETERY
ARMOURY
NEW MELLAHOUAR
LALLA MIMA GARDENS
SULTAN'S GARDENS
MELLAH
JEWISH CEMETERY
GATE OF BOU JELOUD (BAB ELSIAT)
REDOUBT OF BOUNAYA
REDOUBT OF BOU TUIL
IRON GATE (EL HADEED)
NEW GATE (EL DJADEED)
SOUTHERN REDOUBT
M'SALLA OF THE GOVERNOR
OLIVE GROVES
FEZ BALI
NEW ACUDAL
FEZ RIVER
GATE OF BOU JEEDA
KEDDAN
EL ANDALUS
EL MAALLIN
EL KEBIR
EL FATUH

Saffi Pottery, and Fez Metal Work.

1 and 2.—A pair of vases, blue and white.
3.—A water bottle, blue and white
4.—Lamp. 5.—Incense burner. 6.—Water bowl (for drinking).

DT 310 W3
Ward, H J B
Mysterious Morocco

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